

T W O
TREATISES

CONCERNING
I. GOD's All-Sufficiency,
AND
II. CHRIST's Preciousness.

BEING
The Substance of some SERMONS
long since Preached in the University
of Oxford.

By Henry Wilkinson, D. D.
Then Principal of Magdalen-Hall, Oxon.

ECCLES. ix. ver. x.
*whatsoever thy Hand findeth to do, do it
with thy might; for there is no Work,
nor Device, nor Knowledge, nor Wisdom
in the Grave, whither thou goest.*

2 COR. v. ver. xiv.
The Love of Christ Constraineth us.

*Domine Jesu, Te plus diligo, quam mea,
meos, Me. Bern.*

L O N D O N

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Two

TREASURES

OF

THE

CHRISTIAN

RELIGION

AND

THE

CHRISTIAN

RELIGION

AND

THE

The Epistle Dedicatory.

TO THE
RIGHT WORSHIPFUL,
HIS MUCH
Honoured Friend,

John Clarke,

OF
St. Edmund - Bury, Esquire.

Sir,



That I may not Live
and Dye Ungrate-
ful, I presume to
prefix Your Name
to these Ensuing
Treatises, as a Testimony of
my Grateful Acknowledgment
A 2 of

The Epistle
of those many Signal Fa-
vours, which you have con-
ferr'd upon Mee.

The First Treatise opens
and applyes the Doctrine of
God's All-Sufficiency. The
deliberate Meditation and Ap-
plication thereof, amidst vari-
ous Dispensations, and Vicissi-
tudes of Providence, will be
a Divine Cordial to Relieve
a fainting Spirit; and will
swallow up, and overcome all
Outward Troubles, as Aaron's
Rod swallow'd up all the
Rods of the Ægyptian Magi-
cians.

That Pious Aphorisme,
which the Noble, and truly
reli-

Dedicatory.

*religious Lady Vere, chose for
her Motto, namely, GOD
WILL PROVIDE, doth
the Faith of every true Belie-
ver fully assent unto; by which
he is enabled to Rely upon the
All-Sufficiency of a Faithful
God, both for a Supply of what-
ever he wants, and for a San-
ctified Improvement of all that
he enjoys.*

*The other Treatise endea-
voureth to unfold the Precious
Excellency of Christ, in or-
der to the rendring of him the
most Desirable Object to the
Believers Faith.*

*As all Light at God's Com-
mand, in the First Creation,*

The Epistle

Col.
1. 19.

did fix, and terminate in the Body of the Sun; so it hath pleased the Father, that there should be a Perfect and Compleat Fullness of all Divine and Heavenly Graces, dwelling in the Person, as well as in the Doctrine of the Blessed Jesus; and He it is, in whom all Excellencies do Concenter: In Him, there is a Fulness of Merit to Justify and Save us, a Fulness of Grace to Sanctify and Cleanse us, a Fulness of Wisdom to Guide and Direct us, a Fulness of Power to Sustain and Uphold us; and, in a word, a Fulness of Mercy, Pity, and Compassion to Relieve and Succour us. How truly
then

Dedictory.

*then did the Spouse call her
Beloved, The Chiefest among
Ten Thousand?* Cant.
5. 10.

*I have taken Liberty to be-
come Your Remembrancer of
these Things, though You know
them already, and have been
fully Instructed in them.*

*My daily Prayer to God
for You is, and shall be,
That Your Last Dayes may
be Your Best Dayes; Your
Last Fruit, Your Fullest and
Fairest Fruit: That, as a Plant
of Righteousness in God's
Garden, (which hath no Wi-
thered Trees, Over-grown, and
past Bearing) You may bring
forth more Fruit in Old
Age; and, like the Almond-
Tree,* Psal.
92. 13,
4.

[illegible]



GOD's All-Sufficiency

Plainly Opened, and practically Applied, in a Treatise upon

2 CHRON. Cap. xxv. Ver. ix.

And Amaziah said to the Man of God, *Treatise I. of God's All-Sufficiency.*
 But, What shall we do for the Hundred Talents, which I have given to the Army of Israel? And the Man of God answered, The Lord is able to give thee much more than this.

CHAP. I.

Containing the Coherence, Exposition, and Division of the Words; with the Deduction of a Doctrine insisted on, as the Foundation of the whole Discourse,

The Coherence.
WHICH Words contain a Question, and an Answer. The Person propounding the Question, is, *Amaziah King of Judah*: The Person returning the Answer, is, *A Man of God. i. e. a Prophet Inspir'd by God*; and sent on a great and weigh-

ty Errand to the King, as afterwards will appear.

It will be worth our while, First, to make inquiry concerning *Amaziah*, and then concerning the *Man of God*, both mentioned in the Text, that so my Passage may be made more clear.

1.

First, for *Amaziah*, we Read how he was Described, *vers. 1.* and what his Conversation was, *vers. 2.* compare this with 2 *King, 14. 3.* and one Text will give more Light to the other; There it's said of *Amaziah*, that *He did that which was Right in the Sight of the Lord, yet not like David his Father: he did according to all things, as Joash his Father did.* Joash began well, and afterwards Apostatized: So did *Amaziah* Tread in his Fathers Steps; and to Evidence, what *Amaziah* did, was not Sincere; it's said, *vers. 2.* *He did that which was Right in the Sight of the Lord, (i. e.)* What for the Substance or Matter of the Action was approved of God: *But not with a perfect Heart.* This *But*, makes a wide difference between a Hollow, Formal, Hypocritical, and a Sincere Professor.

2 King.
14. 3.

Канъ хо-
ѣхъ ѿ
хъхъ
ѡс.

Amaziah was defective in his Walkings, and a Back-slider like his Father: As his Father was, so was he; Good at first, Nought at last. *Grotius* gives an Obser-

Obser-

Observation on 2 King. 15. 3. — *Egre-* Grotius
giam laudem sine turpi maculareret. — It's in 2 Kin.

true, that *Amaziah* restored the True 15. 3.
 Worship of *God*, much decayed in his
 Fathers time, after the Death of *Jehoja-*
da; yet what *Amaziah* did, was but a
 Partial, not a Total Reformation:
 All he did, was but to halves; and how
 could it be otherwise, as long as there
 was a naughty Principle, a rotten Core,
 and Heart rotten at the bottom? The
 Version of the *Seventy* Runs, *Not with* in ev
x. ap. id.
σα. περ.
70. in v. 2.
a full Heart: He went not thorough with
 his Work, but to Halves only. For

2 King. 14. 4. It's there
 said, || *Hombitt the High*
Places were not taken away;
as yet, the People did Sa-
crifice, and Burnt Intense
on the High Places. Those
 High Places, What were
 they, but devised Wayes,

|| *Quod etsi dictum sit etiam an-*
tea de aliis tamen iterum atque
iterum repetitur, nimirum ut
quanta quamque pestifera Su-
perstitionis vis sit, observemus
Hac enim ubi in animis homi-
num radices altius egerit, a-
gre velles potest. *Wolphius*
in loc.

humane inventions, superstitions, no
 better than additional Will-Worships,
 and such are || Corruptions of Worship.
 People would not be tyed to one place
 of *Gods* Appointment; but according to
 their own Fancies and Humours; they
 would add, and set up others of their
 own Divising: Against which, there is
 an exprefs Prohibition, *Deut.* 12. 4,

|| *Homi-*
num in-
venta in
Dei cultu
impure
sunt cor-
ruptela,
Calv. In-
stit. L. 4.
c. 10.

5. 6. And further to set forth the insincerity, and rotten heartedness of *Amaziah*, the 14. *vers.* of this Chapter gives a full Evidence. For it's said,
 ver. 14. *Now it came to pass, after that Amaziah was come from the Slaughter of the Edomites, that he brought the Gods of the Children of Seir, and set them up to be his Gods, & bowed down himself before them, and burned Incense unto them.* And such cursed Fruit, doth a rotten heart Bear. A Heart that's Deceitful and Hypocritical, marring all our Services, *Quod cor non Facit, non fit.* All's as undone, and quite lost; if the Heart be not the Doer thereof. If the Heart be Good, all's Good; if the Heart be Nought, all's Nought. The Priest under the Law, in all Sacrifices, chiefly lookt at the Heart of the Beast, that was to be Offered, Amongst the Heathen *Augurs*, there was special Notice took of the Heart of the Sacrifice. If the Heart was Tainted and Corrupted, that Beast was rejected, and not to be made a Sacrifice. Now that, which God principally required (*i. e.* a perfect Heart) was wanting in *Amaziah*. An imperfect, partial, hollow Heart, was odious and abominable unto God; and for a full determination let's have recourse to the Judgment of *Solomon*,

mon, Prov. 10. 20. *The Tongue of the Just, is as choice Silver; the Heart of the Wicked is little worth: and Prov. 15. 8. The sacrifice of the wicked, is an abomination to the Lord; but the Prayer of the Upright is His Delight.* These Scriptures gives a full and evident Satisfaction.

Yet notwithstanding the great Evil in *Amaziah*, we may not pass by in Silence somewhat in him, which was both very Remarkable, and highly Commendable; and that was his Execution of Justice upon those who were his Fathers Murtherers, ver. 3. How his Father was Murthered, is upon Record, 2 Chron. 24. 25. Although (as they thought) a fair Pre- tence might be pleaded, as if what they did, was only to Revenge one Murther with another; yet their Treason was Abominable, and their Murther Execra- ble; wherefore the Hand of Justice o- vertook those horrid Regicides: yet Ju- stice, and Mercy contend together; *this* to spare the guiltless Children, *the other* to slay the guilty Father, ver. 3, 4. A Scripture Rule is the Kings Warrant, Dent. 24. 16. *The Fathers shall not be put to Death for the Children, nei- ther shall the Children be put to Death for the Fathers; every Man shall be put to Death for his own Sin.* To come nearer

to my Text, let's consider *Amaziah* as a
 ver. 5. 6. Warrior, and his Military Preparations,
 ver. 5, 6. Moreover *Amaziah* gathered
Judah together, and made them Captains
 over Thousands, and Captains over Hun-
 dreds, according to the Houses of their Fa-
 thers, throughout all *Judah* and *Benjamin*,
 and he Numbred them from Twenty Years
 Old & above, & found them Three Hundred
 Thousand choice Men, able to go forth to war,
 that could handle Spear and Shield. He hired
 also, an Hundred Thousand mighty Men of
 Valour out of *Israel*, for an Hundred Talents
 of Silver. And thus far of *Amaziah*.

In the Second place, let's take Notice
 of the Man of God. What his Name
 was, and what was his Place, whence
 he came, are not mentioned. But his
 Message is Recorded to be a strict Pro-
 hibition, ver. 7. There came a Man of
 God to him, saying, O King, Let not
 the Army of *Israel* go with Thee, for the
 Lord is not with *Israel*, to wit, with all
 the Children of *Ephraim*. By *Ephraim*

An Amos
 Pater Isa-
 iæ ut sen-
 tiunt He-
 braei?
 Grot.

¶ Penes familiam illam Prin-
 cipatus Erat, Pisc. *Ephraim*
 est totum regnum *Israelis*. Plus
 quam viginti vicibus ita acci-
 pitur Tarnor, in *Hos.* 4. 17.

is to be understood the
 Ten Tribes; ¶ *Ephraim*
 was the chiefest of them.
 In *Jacobs* Blessing, *E-*
phraim had made over

to him the Priviledge of Primogeniture,
Gen. 48. 19. So that Καὶ Εἰς οὐρανὸν *Ephraim*
 alone

alone passeth in the name of all the Tribes of Israel, *Isa. 17. 3. Isa. 28. 21.* Now Ephraim were Apostates from God, and incorrigible Idolaters, *Hos. 4. 17.* However, if Amaziah would not hearken to Counsell, but take that Army with him, he should surely fall before the Enemy: It's an Ironical Speech, which virtually contains a vehement Check and Inhibition, *Jer. 8. But if thou wilt do it, be Strong for the Battle; God shall make thee fall before the Enemy, for God hath Power to help, and to cast down.*

And having premised thus much as a necessary Introduction; I shall now consider the Words of the Text, which fall into a Question, and an Answer.

First. For the Question (which is full of Trouble, Perplexity, Diffidence, and Self-Intereſt) *What shall we do for the Hundred Talents, which I have given to the Army of Israel?* As if I should say, It's difficult, and no way probable, to get any Restitution of an Hundred Talents, from an Army of an Hundred Thousand Men, whom if we Cashier, we shall enrage them, as there will be no hope at all left of recovering our Money out of their Hands. To attempt this Enterprize, would be as Successless,

The Text divided into 4. Quest. of King Amaziah.

as to venture, to pluck the Prey out of the Mouths of so many Lyons. And on the other side, if we should sit down by so great a Loss, as are an Hundred Talents, it would be very sad and irksome, not quickly to be recovered, and made up again. Here's a Dilemma, which on either side perplexeth the King. He is not willing to run the hazard of Fighting, with those Hundred Thousand valiant Souldiers, for the Restitution of the Money; And no likelihood there was of getting that Money from them without Blows: Neither was he willing to let them go away with the Money. To this Question full of doubts and perplexity, the Prophet Answers:

2 The
Man of
God's
Answer.

You have in the *Second* place, the Man of God's Answer abundantly satisfactory, and every ways sufficient to quiet, content, and satisfy the King. *And the Man of God Answered. The Lord is able to give thee much more than this.* As if he should say, *God hath much more to give thee, and what Losses thou Sustainest, He can abundantly make up unto thee: If thou trustest and dependest on God, thou need'st not fear Supplies from Him. God is both able, and willing to supply, sustain, and provide for all those who Trust and Rely upon Him.*

Him. The *seventy* render the Words, *Est tibi copia dñi et mltis rētib* And *Junius* renders them accordingly, *Est Jehova dare tibi amplius eo* (i. e.) It is in the power of God to give thee much more. The *Vulgar Latin* renders it, *Habet Dominus unde dare possit tibi multo his plura* (i. e.) God hath enough to supply thee, and give thee much more than thou hast lost. || *Vatablus* renders them according to the same Sense. *Hugo Grotius* observes from hence, *Satis dives est qui Dei causa pauperatur*. He is Rich enough, who is made Poor for the Cause of God. This holy Prophet was courageous in the Cause of God, and delivered his Message with all courage and fidelity: And a convincing Argument he presseth from God's All-Sufficiency. The Lord (saith he to the King) is able to give thee much more than this. And this Answer obtains that success which was desired, ver. 10. Then *Amaziah* separated them; to wit, the Army that was come to him out of *Ephraim*, to go Home again: wherefore, their Anger was greatly kindled against *Judah*, and they returned Home in great Anger. But observe what might be soon feared came to pass, from the incensed cashiered Soldiers, ver. 13. But the Soldiers of the Army which *Amaziah* sent back, that they should

|| Est in
potestate
Jehova
dare tibi
vatab.

Hugo
Grotius
in loc.

should not go with him to Battle; fell upon the Cities of Judah from Samaria, even unto Beth-horon, and smote Three Thousand of them, and took much Spoile. However such mischievous Consequences might easily be foreseen; yet Amaziah Disputes no farther, makes no more Questions nor Demurrs, but obeys the Command of God, from the Mouth of His Prophet.

Prov. 25.

11.

The Answer of the Man of God, is a Word fitly Spoken, which is (in Solomons Estimation) Like Apples of Gold, in Pictures of Silver.

The Text, is a Word of singular Support and Incouragement: It's *Tahula post naufragium*; An Anchor of Hope, A strong Prop to uphold a tottering Building, A high Rock, strong and impregnable, When Troubles come thick and threefold, and Losses, Crosses, Imprisonments, Persecutions, and Exile follow one upon another: here's Matter of Support, and Ground of Incouragement, to be drawn from God's All-Sufficiency.

Isa. 25.4.

This is a Shadow from the Heat, and a Shelter from the Storm, when the blast of the Terrible one, is as a Storm against

Psal. 18.

2.

the wall. Here's the Rock, Fortrefs, Buckler, Deliverer, Horn of Salvation, and high-

high-Tower, &c. If amidst our greatest Pressures, Sufferings, Straits, and Exigencies; we can stay, acquiesce, and quietly rely upon God's All-Sufficiency, and cast our selves upon his Wisdom, and wait for his Salvation. O! What sweet and comfortable Lives should we lead! If amidst all Losses, we could believe assuredly this great Truth, *That the Lord is able to give us much more than this*, we should be Gainers by our Losses, and Rejoyce in our Tribulations, and in every thing, submissively, and patiently resign our wills, to the Will of God, *which is a good, acceptable, and perfect will.*

His variis Epithetis ostendit David Deum non uno Modo servare suos sed sicut sunt varia genera periculorum & difficultatum quibus obijciuntur ita Deum variâ virtute pre-dictum esse ad salvandum suos.

From the Words thus Expounded, I shall Collect one Fundamental point of Doctrine, or choice Lesson, for our Instruction, viz.

Molleri. in loc. Rom. 12: 2.

That the serious, and deliberate consideration of God's All-Sufficiency, should engage us silently, contentedly, and quietly to submit unto God, to stay and depend upon His All-Sufficiency, even then, when the greatest Losses, and Afflictions are incumbent on us.

Doct.

The Doctrine proved by four Arguments.

CHAP. II.

Contains the Method of Proceeding, and therein the first Argument drawn from God's Attributes.

Method
pro-
poun-
ded.

FOR Inlargement of this needful, and excellent Point, I shall fix on *Four* Heads of Meditation. (1.) To give in a plain Proof of my Assertion, *That God is All-Sufficient*; wherein I shall propound some convincing Arguments. (2.) I shall demonstrate the Truth, That this Consideration, *That God is All-Sufficient*, should ingage us quietly and silently, to submit unto *God*, and stay, and depend upon his *All-Sufficiency* amidst our greatest Losses and Afflictions. (3.) I shall endeavour to Resolve *Two* or *Three* Cases emergent from the premises. (4thly. and lastly) I shall Conclude with some particular, and usefull Application.

I resume these *Heads* according to my propounded Order.

The
Doctrine
proved
by Four
Argu-
ments.

I. I am to prove *That God is All-Sufficient*. Though the Doctrine be most undoubtedly true, and *God's* Children have abundantly experimented the Truth there-

thereof; yet, I shall endeavour to give you more abundant proof, even good Measure full prest, and runing over, which I shall propound in these *Four* ensuing convincing Arguments.

The *First*, whereof is drawn from *God's* Attributes. Now although we diversly Apprehend them, as one way we understand *God's Justice*, another way his *Mercy*, &c. Yet all these are but one in *God*. He is one pure uncompoundd simple Act: And he manifests himself by his Attributes of Omnipotency, Power, Mercy, Goodness, Wisdom, and Truth; that he is able to Relieve, Support, Supply, and Extricate us out of all our Straits, Difficulties, and Exigencies whatsoever. Let's more particularly; for the clearing of the Truth, produce Instances in five Attributes (*viz.*) *God's* Wisdom, Power, Mercy, Truth, and Unchangeableness, from all which will Evidently appear, the Truth of the first Branch of the Doctrine. *That God is All-Sufficient.*

Arg. 1.
drawn
from
God's At-
tributes.

First, Let's consider the Wisdom of *God*. As *God* in the Beginning, by Wisdom, made Heaven and Earth: So by Wisdom, He Ordereth, Guideth, and Governeth all the Things therein contained; This Wisdom is infinite. *God* under-

i.
The A-
tribute
of Wis-
dom.

Pfal.
147. 5.

understandeth all things, and knoweth the Reason of them: He cannot be deceived in any thing. And who can or dare reprove him in any thing He doeth, or question why he hath so done? But

1 Cor. 1.
19. 20.

as for worldly Wisdom, God will Destroy it, and make Foolish the wisdom of

1 Cor. 1.
25.

the World: The Foolishness of God (as the Apostle saith) is wiser than Men. (i. e.)

That which the Men of the World count Foolishness, hath more Wisdom in it, than all their Worldly Wisdom. Folly

*Nemini
obscurum
est, quam
improprie
stultitia,
vel infir-
mitas Deo
adscri-
batur sed
neceffe*

or Weakness (saith judicious Calvin) is im- properly ascribed to God: But it was neces- sary by such Ironies, to confute the mad Ar- rogance of the Flesh, which would rob God of his Glory.

fuit talibus Ironiis insanam carnis arrogantiam refutare, quâ De- um omni suâ gloriâ spoliare non dubitat. Calv. in loc.

God can infatuate the Wisdom of the Wise, and turn the Counsels of Achitophel into Foolishness. Be Men as great Politicians, as Machiavel was reputed to be, yet God can Blast all their Counsels; He taketh the wise in their own craft-

*Qui sibi sapientes videban-
tur Eo ipso quod astute cogi-
tarant capiuntur & irretian-
tur. Merc. in loc.*

iness (i. e.) such as think themselves wise: in that self-same thing, which they craftily contrived, they are taken, and intangled (as Learned Mercier obser-

God's All-Sufficiency.

15

observeth on the place) Saint Paul seems to have Quoted this Scripture out of 1 Cor. 3. 19. There's an Emphatical Word in the Original *παιγνυλῖα veteratoria versutia*, (i. e.) a juggling craft; A proclivity, and readines to all Cheating Tricks whatsoever. However (as Beza notes) *Though they be Subtile and Crafty, yet God will catch them, and discover them, to be what they are.*

Now from this instance of the Wisdom of God, we may give an abundant proof of his All-Sufficiency: For when we are Intangled, and be wildred with worldly Cares and Fears, and know not how to get out; when we are involv'd in Mazes, Perplexities, and Labyrinths, and know not how to extricate our selves, and we are at our Wits end; then Wisdom from heaven makes a Way, for our Evasion, & sets us at Liberty. When Isaac was bound on the Altar, and Abraham Stretcht forth his Hand to give the Deaths Stroke, all the Wisdom of the wisest Men on Earth, would have been *Non-plust*, not knowing how to contrive a Deliverance: But the Wisdom of God exerteth it self, and interposeth in that needful instant, between the lifting up the Hand, and the Striking of the Blow, and a Voice speaks from

*Ut cun-
que sunt
vafri, Eos
tamen De-
minus ca-
piet, cum
eorum ar-
tes re ipsa
declara-
bit, illud
ipsum
esse quo
se in
volve-
runt.
Beza in
Loc.*

Gen. 22. from Heaven, *Lay not thine Hand upon*
 12. *the Lad.* However, *Isaac* was unexpectedly delivered; yet, *Abraham* would gladly Offer a Sacrifice, and he knew not where, upon such a sudden to make Provision: Behold further, How the Wisdom of *God* contrives, and provides
 vers. 13. a Ram for a Burnt Offering. What then must we do in all our doubts and difficulties, but make our Addresses and
 Jam. 1.5. Supplications unto *God*? *God* is a *God* of Wisdom, of Him, we must ask Wisdom. *Christ* is the great Counsellor,
 Isa. 9. 6. The Wisdom of *God*, He hath the Spirit of Wisdom and Understanding. When
 1 Cor. 1. 24. Troubles befall us, we wander up and
 Isa. 11.2. down like *Noah's* Dove, finding no rest for the Sole of her Foot, till *Noah* took her into the Ark. We in our Afflictions use to go from Creature to Creature, and Consult with Flesh and Blood; like Squirrels, we leap from Bough to Bough, or like curious Palates, Taste of all Waters, and try all manner of Projects; hence it comes to pass, that we miscarry by many sad Disappointments and Frustrations. How dreadful a Woe is threatned against them, who take not Counsel of *God*, *Isa. 30. 1.* *Woe to the*
Rebellious Children (saith the Lord) *that take Counsel, but not of Me, and that ca-*
 ver

ver with a covering, but not of my Spirit, that they may add Sin to Sin. There's a grand Curse also threatned in *Ezekiel*, That the Law shall Perish from the Priest, and Counsel from the Ancients. Here then consists our great Duty, amidst Troubles and Sufferings, to learn to deny our own Wisdome, our own Reason and Counsel, and whatsoever is selfish in us, neither any more to sacrifice to our own Net and Drag; but to rely, depend, and wholly lean, and stay our selves upon the Wisdom of God. *Solomon* fully prescribes our Duty in several choice, and excellent Lessons: *Trust in the Lord with all thine Heart, and lean not unto thine own Understanding: In all thy ways acknowledge Him, and He shall direct thy Paths: Be not wise in thine own Eyes: Fear the Lord, and depart from Evil. It shall be Health to thy Navel, and Marrow to thy Bones.*

Ezek. 7. 26.

Prov. 3. 5, 6, 7, 8.

|| Ne in tua teipsum sapientia contemplari velis. Eam elige disciplinam in quam cum inspicias non tam teipsum quam Deum ipsum intuearis.

2. Attribute, viz. The Power of God.

I proceed to another Instance, drawn from the Power of God. The Power and Omnipotency of God, abundantly prove His All-Sufficiency. This Attribute of Power, & Omnipotency is the Stronghold of all Gods Children: This is their Shield, Buckler, Deliverer, what not! It's all in all: And the Power, and Omnipotency of God, is a Terror to the

C Wicked,

Wicked, to crush them to peices, and to destroy them utterly. God is the Universal, Omnipotent, Sovereign Lord, and Commander over the whole World.

Job 24. Biddad speaks a great Deal in so short a Chapter. Dominion and Fear are with him, &c.

God hath all Power in his Hand, and can put it forth, more or less, when, and where he pleaseth. All the Granaries, Treasures, Magazines, and Fortifications; All the Cattle on a Thousand Mountains, are at the sole command, & disposing of the Sovereign Lord, and Governour of Heaven and Earth.

God gives one Creature, a Commission to help another; God knows such an one to be in sore distress; and he saith, go Creature, Relieve, Refresh, and Comfort such a One; he is my Servant. Another is in great danger, of being Rob'd, Murthered, or Drowned, as he

is a Travelling: God sends his Angel to preserve him: || And how much we ought to give God thanks for the Ministry

of Angels; how few of us are sensible! Likewise the Hearts of all Men are at Gods Command, even the Hearts of the greatest Kings are at Gods Command: As the Rivers of water, he turn

*Ingen Bonitas Dei & cura
paterna erga Ecclesiam descri-
bitur, quod tales nobis Pres-
des adjungit Molles. Angeli sunt
Domestici Dei cari cives. Bern.*

*Proy. 26.
1.*

eth

eth them whithersoever he will. The Hearts of inveterate and implacable Enemies, are new Molded, and Wrought on effectually by the Power of *God*. Amongst others, that's a pregnant instance in *Esau*, in whose Heart lodged an old grudge of Twenty Years standing, against his Brother *Jacob*. And it seems very probable, that when he came to meet *Jacob* with *Four Hundred Men*, that he had in his Heart Rancor and Malice; and his Intentions were as Mischievous, as *Jacob* feared, to destroy *The Mother and the Children*. Yet *God*, who hath the

Gen. 32.

11.

Hearts of the worst of Enemies in his Hand, affected the Heart of *Esau*, and melted it into Tears; we Read *Gen. 33*.

4. *And Esau ran to meet Him, and embrac'd Him, and fell on his Neck, and kissed Him, and they wept.* Hence that Proverb of *Solomon* is an Experimental Truth, that, *when a Mans ways please the Lord, he maketh even his Enemies to be at Peace with him.* The best way to

Prov. 16.

7.

obtain Friendship with Men, is first to make *God* our Friend. The Duty mainly incumbent on us all, is to believe *Gods* Omnipotency, and stay, and depend thereupon. Thus let's argue from what hath been done by the Almighty Power of *God*. In the Creation, *God*

Gen. 1.

3, 4.

Exod.
14. 22.

ver. 27.

Numb.

20. 11.

Exod.

16. 13,

14.

Deut.

25. 9.

Judg. 15.

19.

Joth. 10.

13.

2 King.

20. 11.

2 King.

7. 16.

brought Light out of Darkness, Order out of a Chaos of Confusion. *God* made the *Red-Sea* to become Dry-land, and passable for the *Israelites*, but the *Sea* returned to his strength, and overthrew the *Egyptians* in the midst thereof. *God* caused the Flinty-Rock, to become a Springing-Well, to quench the Thirst of the *Israelites*. *God* fed them by a Miracle, with Quails and Manna: *God* Cloathed them by a Miracle, in that the same Cloaths lasted Forty Years together. *God* caus'd the Jaw-bone of an Ass to pour out Water, to quench the Thirst of *Samson*. *God* caus'd the Sun to stand still at *Joshuas* prayer, and return back upon *Hezekiahs* Prayer. *God* caus'd plenty in *Samaria* (beyond all expectation of Man) after a sore and grievous Famine.

Potens Deus est causam suam libenter servare, lapsam erigere: si nos digni non erimus, fiat per alios. Melst. Adam in vita Luther.

From all these Instances we may certainly conclude, that the same Omnipotent Lord *God* Reigneth. His power is no

whit diminished; he hath helped, and is able to help. This Instance of the Power of *God* abundantly proves his *All-Sufficiency*, and should be a ground of singular Support, and Comfort unto all the Children of *God*.

3 At-
tribute
of Mer-
cy.

I proceed to a Third Instance drawn from

from the Attribute of Mercy. God is abundant in Goodness and Mercy: He is *Merciful, Gracious, Long-Suffering*. Mercy is Gods Delight. *All his Paths are Mercy*. He is *slow to Anger, and plentiful in Mercy*. His Mercies are rich Mercies, tender Mercies, they are over all his Works. They are so many as they exceed all Number for Multitude: They are so great, as they exceed all Dimensions for Magnitude. The Lord by an *ἐκφρασις* declares the Sounding of his Bowels; His Fatherly pity and compassion, and a sympathy, and fellow-feeling with us in our Afflictions, *Isa. 63. 9.* In all their Afflictions, he was Afflicted, and the Angel of his Presence saved them: in his Love, and in his Pity he redeemed them, and he bare them, and carried them all the Days of Old. And who this was, see *ver. 1.* O! How did the Bowels of Christ Yearn over those that were in Affliction! He had Compassion towards a fainting Multitude, and Fed them. He had Compassion on the Diseased People, he Healed them. He Wept for Lazarus; he Wept over Jerusalem; And now he is in Heaven, he is *Touched with the feeling of our infirmities*. From what hath been mentioned, we may conclude, That Gods Mercy moves

Micah 7.

18.

Psal. 25.

10.

Psal.

103. 8.

Eph. 2.

4.

Psal.

145. 9.

Isa. 16.

11.

Psal. 68.

5.

Psal.

103. 13.

Isa. 63. 9.

Joh. 11.

35.

Luke 19.

41.

Heb. 4.

15.

him to afford seasonable Helps, Supplies, and Succours, unto his People, when they are involved in the greatest Straits and Difficulties: God is a Pre-
 sent help in the needful time of Trouble. *In the Mount the Lord will be seen:*
 The Proverb is no more common than true, *That Mans Extremity is Gods Opportunity.* When *Hagars* Bottle of Water was spent, and she, and her Son like to have perished with Thirst; then the Lord opened her Eyes, and shewed her a Well of Water. When *Egypt's* Flower was spent, and when *Manna* ceased, then the Children of *Israel* did Eat of the Fruit of the Land of *Canaan*. When the Widdow of *Zaraphath* had left only for her self and Son, to keep them a little while alive, a handful of Meal in a Barrel, and a little Oyl in a Cruse; then the Lord sent the Prophet *Elijah* with a comfortable Message, *1 King. 17. 14, 15, 16. Thus saith the Lord God of Israel, The Barrel of Meal shall not wast, neither shall the Cruse of Oyl fail, until the Day that the Lord sendeth Rain upon the Earth. And she went, and did according to the saying of Elijah; and she, and he, and her House did Eat many Days. And the Barrel of Meal wasted not, neither did the Cruse of Oyl fail, according*

to the word of the Lord, which he spake by
Elijah. When Gods People have been
in such great Straits, as not knowing
where to turn, nor how to help them-
selves out of them; then some signal
Mercy hath appeared for their Delive-
rance. In Deut. 32. 36. there's a gra-
cious Promise; and there's a real per-
formance thereof, 2 King. 14. 26, 27.
For the Lord saw the Affliction of Israel,
that it was very Bitter: for there was
not any shut up, nor any left, nor any
helper for Israel. And the Lord said, not
that he would blot out the Name of Israel
from under Heaven: But he saved them
by the Hand of Jereboam the Son of Joash.
Add hereunto another promise, suita-
ble to the former, Isa. 33. 9, 10. The
Arab Mourneth and Languisheth: Leba-
non is ashamed, and bewn down: Sharon
is like a wilderness, and Bashan, and Car-
mel shake off their Fruits. Now will I
rise saith the Lord; now will I be exal-
ted; now will I lift up my self. And
David experimentally acknowledges the
truth of Gods Promises, Psal. 136. 23.
Who remembered us in our low Estate. For
his Mercy endureth for Ever.

neamur quam non obliuiscatur suorum Deus, qui tribulationibus op-
primuntur, sed ubi tempestivum est e, mtribus illos inimicorum suorum
afferat & eripiat. Musc. in loc.

|| Isa ob
id com-
memora-
vit adm-

Act. 16.
25.
|| Sancto-
rum pra-
ces caelum
& terram
concutiunt
Beza.
Hinc col-
ligimus
quam con-
stanter
animati
fuerint ad
crucem
ferendam
Calv. in
Loc.
Dan. 3.
25.

Let's then stand admiring, and adoring the riches of Mercy, the multitude of tender Mercies, the Bowels wide opened of a gracious and compassionate Father. *God* stands by his People in their Swooning Fits, and gives them his sweet Cordials and Restoratives. He is with them in Prison, and gives them enlargement of Spirit. || The Apostles, *Paul* and *Silas* Prayed, and sang Praises in a Prison. Communion with *God*, reviv'd and rais'd their Spirits, even when their Feet were made fast in the Stocks. *God* was with the Three Children in the hot fiery Furnace; Three were only cast into the Furnace, but the *King* saw Four, and he acknowledged that the Form of the Fourth, was like the Son of *God*. *Daniel* had an Angel in the Lyons Den for his Companion; and he was sent from *God*, to shut the Lyons Mouth. What shall I add further? We live upon Mercies every Moment, and have fresh experiences of renewed loving Kindnesses. Each Step we Tread, whether at home or abroad, each Work we go about, each bit of Bread we Eat, each Bed we Lie on, each Journey we Travel: All these cry aloud, and proclaim the Mercies of *God*. And so wonderful is the Mercy of *God*, as he condescends to our Infirmities, and

and applieth himself with all gentleness to our respective Conditions: Two places I shall only mention as a full proof thereof; one is *Isa. 40. 11.* *He shall Feed his Flock like a Shepherd; he shall gather the Lambs with his Arm, and carry them in his Bosome, and shall gently lead those that are with Young.* The other is *Mat.*

12. 20. *|| Abruised Reed shall he not break, and smoking Flax shall he not quench, till he send forth Judgment unto Victory.* By what hath been said of the Mercy of God; we should be perswaded to rely, and depend on *God's All-Sufficiency.*

! Donec rectam & veram Evangelii doctrinam docuerit ad vincendum hostes, ut expugnet eos-Vat. tabl.

4. Attribute of Truth

A *Fourth* Instance I shall produce, is the Attribute of *God's Truth*, and this is ingaged for the Assistance of his Servants, and for the Destruction of his, and their Adversaries. Although nothing is impossible to God, and he can do all things; yet it no whit detracts from *God's Omnipotency*, to say, *He cannot Lie, he cannot deny himself.* God never was, and never will be one tittle worse than his Word; not an *Letter* of his Word shall fail. God Gloryeth in this, that he is *Abundant in Goodness and Truth*, that he keepeth Truth for ever; that he will be ever mindful of his Covenant: And that he is faithful that hath Promised. *Balaam*, though a mercenary

1 Tit. 2. 2-Tim. 2. 13.

Exod. 34. 6. Psal. 146. 6. Psal. 111. 5. Heb. 10. 23.

Pro-

Prophet, gives herein a faithful Testimony, *Numb. 23. 19.* God is not a Man that he should Lye, neither the Son of Man, that he should Repent; hath he said, and shall he not do it; or hath he spoken, and shall he not make it Good?

After *Nebuchadnezzar* was restored to his understanding, and former dignity, he of his own accord made this Confession, || *That all the works of God are Truth.* Here then consists our great Duty, to rely and stay upon the Truth of God. Hath not God said in his holy Word, *Say ye to the Righteous, that it shall be well with him; for they shall Eat the Fruits of their Doings.* Woe to the wicked; it shall be ill with him, for the reward of his Hands shall be given him.

Is it not likewise a part of the same Truth of God, Recorded by the Wise Man? *Though (saith he) a Sinner do Evil an Hundred times, and his Days be prolonged; yet surely, I know it shall be well with them that fear God, which fear before him. But it shall not be well with the wicked, neither shall he prolong his Days, which are as a Shadow; because he feareth not before God.* Add hereunto, that which is mentioned by the last (but not the least) of the Prophets *Malachi.* For behold the Day cometh, that shall Burn as an Oven,

and

|| Dan.
4. 37.

Isa. 3. 10.
31.

Eccles. 8.
12. 13.

Mal. 4.
1, 2, 3.

and all the Proud; yea, and all that do wickedly shall be Stubble, and the Day that cometh shall burn them up, saith the Lord of Hosts, It shall leave them neither Root nor Branch. But unto you that fear my Name, shall the Sun of Righteousness arise with Healing in his wings; and ye shall go forth, and grow up as *Calves of the Stall. And ye shall Tread down the Wicked; for they shall be Ashes under the Soles of your Feet, in the Day that I shall do this, saith the Lord of Hosts. The God of Truth, even God who is Truth it self, hath said it; wherefore we must not be curiously inquisitive after the precise time when, nor Dispute how these things shall be Accomplished. Without question, all these things shall be punctually fulfilled in their Season: Wherefore let us Believe, Rely, and Acquiesce upon the word of a faithful Covenant keeping God. He will bring his own work to pass in his own Way, and Time, to his own Glory.

A Fifth (and the last Attribute I shall Instance in) is the Unchangeableness of God. It's Evident that Men change, Times and Customes change: There's a Vicissitude, and Revolution of all Sublunary things: Most true is that of Salustius, *contrariaque expectatis aut speret aut timeat. Vell.*

lomon,

* Signi-
ficat pro-
prie mul-
tiplicati-
onem.
Li. de
Dieu.

vertunt
79.

4. At-
tribute
of Un-
change-
ableness.

Quis non
diversa
presenti-
bus.

Ecclef.
1. 4.
Omnis
subita
Mutatio
rerum non
sine quo-
dam quasi
fluctu
contingit
animo-
rum. Bo-
eth. 1. de
consol.
Phil. L

αὐτὸς ἴσ-
τῶν
τῶν ὅλων
ἐστίν.
Damasce.
Psal.
102. 27.
Mal. 3. 6.
Heb. 13.
8.
Heb. 9. 4.
James 1.
4.
αὐτὸς ὁ
θεὸς ὁ
πατὴρ
ἐστίν.
αὐτὸς ὁ
θεὸς ὁ
πατὴρ
ἐστίν.

|| Meta-
phora est

et Sole qui est variis nubium obumbrationibus obnoxius, Nihil
hujus in Deo est, Pareus.

lomon, One Generation passeth away,
and another Generation cometh. Archi-
medes, that great Mathematician glori-
ed that he would move the whole Earth,
if he might have a place assigned him,
where he might fix his Engine. His
saying was Δός μοι εἰς οὗ ποῦ δώσω
stand. Where some Men now a days
will go, and how far (whose Principle
is Self-interest) when, and where they
will fix and stand, neither can we, nor
they themselves Determine. They ring
Changes, and comply with all times
and humors; Yet notwithstanding, all
the changes of Creatures have no influ-
ence upon the Creator, as to change him
with their Changes. Damascene ob-
serves that *whatsoever is Created, is sub-
ject to Changes*; But the uncreated, E-
ternal God is Unchangeable. *He is the
same, and his Tears shall have no end.*
He changeth not, *Christ* is unchange-
able, and the *Holy Ghost* is unchange-
able. Therefore, amongst the change-
able fluctuating conditions of the pre-
sent World; We should found our
Comfort upon this Principle, *That we
serve an unchangeable God, with whom
there is no || variableness, nor shadow of*

turned,

turning. Heavenly Bodies have Parallaxes, but there is no such thing in God. Friends, such in whom we have put great confidence, prove perfidious, and are like that deceitful Brook, mentioned by Job. Riches, they fail, and are on the Wing, as swift as an Eagle: And no Man of Understanding, will reckon upon his great Riches, because he seeth so many Eagles flying in the Air. There's a Story which I have Read in *Ælian*: That there was a Fool in *Athens*, who laughed, and expressed great Joy, when any Ship came into the Harbor, because he was possess'd with a Fancy, that every Ship that Arrived there, was his own. Is it not as great folly and madness, for a Man to account himself the Richer, because he seeth the Landing of many Ships richly Laden with variety of Merchandize, when as he hath no Share nor Interest in any one of them? Riches are things which are not, and to set ones Heart upon nothing, even that, which oft times proves worse than nothing, by reason of many frustrations and vexations, must needs be an exceeding great madness and folly. Riches are not in our power to get them. It's Gods Blessing that maketh Rich, neither is it in our power (when they are got)

Job. 6.

15.

Prov. 23.

5.

Ælian
var. hist.

¶ *Quid sunt res humanae? Cimis, pulvis, fumus, umbra, folia cadentia, flos, Somnium, fabula, ventus, aer, penna mobilis, unda decurrens, & si quid istis inferius.*
 Chrysost. Hom. 9. ad Heb.

† *Nunquid in honore sine dolore, in praedicatione sine turbatione, in sublimitate sine vanitate quis esse potest.*
 Bern. in Test. Nicholai. Serm.

got) to keep them. ¶ No Man can hold the Tide when it comes, nor stop an Arrow shot out of a Bow; nor hinder the Motion of the Sun; no more can any Man hold fast these sublunary things: None can keep Riches sure and stable, and make them last to Eternity: For under the Sun is nothing of a durable Substance: If we desire that which is durable, and never fading, we must seek for it in Heaven; it's not to be had here below.

Further to instance in honours, promotions, and the preferments of the World: They that have most of them, are oft times by the revolutions of times made sensible that they possess a very slippery standing; So that † Honours are oft times burthens, and objects of envy and malice, and many are the machinations, for supplanting, and undermining the possessours of them. Have we not frequently seen many great Personages degraded, and divested of their Robes? have not their Honours lain in the dust? *Haman* in sacred Story, is a signal example of Honours uncertainty. And forraign Historys of *Andronicus*, *Bajazet*, *Bellizarius*, our own *English* History of *Wolsey* and others, give abundant testimony of this Truth, That Honours are transient

transient fading uncertain things. And what are promotions and high places, (though many are so eager, and greedy in the pursuit after them, and often times for the attaining of them, make Shipwreck of Faith, and a good Conscience) What are they better (I say) than a Mushrome, or a *Jonah's* Gourd, which in one Night had its Original, and Period? *Sesostris* Wheels turning that spoke lowermost, which was erst while uppermost, are an embleme of the frequent revolutions of all things in the Universe. I shall conclude this particular with that infallible Testimony of the Psalmist, *Psal.* 75. 6, 7, 8. *For promotion cometh neither from the East, nor from the West, nor from the South. But God is the Judge, he putteth down one, and setteth up another. For in the Hand of the Lord is a Cup, and the Wine is Red, it is full of Mixture, and he poureth out of the same: but the Dregs thereof, all the Wicked of the Earth shall wring them out, and drink them. And to secure, support, and preserve us safe, amidst the worst of Changes, I shall mention two or three establishing Scriptures: one is *Psal.* 73. 26. *My Flesh, and my Heart, faileth; but God is the Strength of my Heart, and my Portion for ever.* Another is *Psal.* 89. *fail,**

Ficta omnia celeriter declinant, nec Simulacrum potest quicquam esse diuturnum. Cic. L. 2. Off. vid. Bp. Morton of Eze-kiels Wheels.

|| ἡ μὴ
 σε ἀρῶ
 ἡ δὲ μὴ
 σε ἑγκα-
 ῖαλιπα.

43. *I will not suffer my Faithfulness to fail.* A third, is *Heb. 13. 5. || I will never leave thee, nor forsake thee.* Here then we may be preserved from danger, by relying on these promises: And if any danger come, then here is a Shield to ward off Blows, Here's a cordial, a stay, and a staff, a restorative and supporter; when we seriously consider, that notwithstanding changes, failings, disappointments, and treacheries, which we meet with from Creatures, yet our Creator is unchangeable: And his immutability is a Fort-Royal, an invincible Bulwark, and a Rock impregnable, unto all true Believers.

Five negatives which more vehemently deny.

Fieri non potest ut te abjiciam plane, aut etiam ad tempus deseram
 Grot.

CHAP. III.

Containing a Second Argument drawn from God's Promises.

Arg. 2.
 drawn
 from
 God's
 promi-
 ses.
 Isa. 12. 3.
 Isa. 66.
 11.
 Judg. 16.
 17.

I Proceed to a *Second* Argument drawn from *God's Promises*; And they are as so many *wells of Salvation*, and *Breasts of Consolation*. Divine Promises are the *Magna Charta*, or Title and Interest, whereby the *Saints* make a claim to Heaven. It was said of *Samson*, that his great Strength, lay in his Hair; So

a believers great strength lies in the divine Promises. All the Promises attest the truth of the Doctrine, That *God is All-Sufficient*. And if we make a survey of particular Promises, we shall by an Induction of particular cases, and particular promises suitably applied, clear our assertion, or point of Doctrine.

For Instance, one Man is in great want and necessity, hunger-bit, and by reason of extream poverty, afflicted with great cares and troubles, and is still carking and projecting, and contriving, which way to go about; what means to use for supply of his pressing wants and exigencies. Let such study the Promises, and they will speak to them a bundance of Incouragement, viz. *Psal.*

34. 9, 10. *Psal.* 37. 19. *Psal.* 84. 11.

Phil. 4. 19. It's said there, *My God*

shall supply all your need (i. e.) shall fill

up all your necessities; we have a Pro

mise for supply of necessities, not for

superfluities. *Calvin* observes on the

place, *That God whom I serve, will abundantly suffice you, what ever you have need*

of.

Another is much perplexed with va

riety of Fears, as of loss of Life, Lively

D hood,

ταπεινά
παρα
χρησά
μαι.

Deus
cui servo
abunde
sufficit,
quicquid
vobis opus
erit.

Calv. in
loc.

hood, Liberty, &c. He's oftentimes afraid of the fury of malicious and violent Adversaries: To such the Promise speaks Comfort and Counsel, *Isa.* 8. 13. But it will be further replied, that the condition is dangerous, and the hazards are apparent. To such replies, I'll re-joyn, *Isa.* 43. 1, 2. Yet further, some will complain. O! We are a despised, a shiftless, and helpless People, weak, distressed, impotent, and apt to be trod down, and trampled upon, by every Foot. Let such Read, *Isa.* 44. 10, 14, 15. *Isa.* 51. 12. *Mat.* 10. 28. What shall I add further? Read also, *Isa.* 33. 23. *Jer.* 37. 10. Nay, more than all this, even Dry Bones shall become an Army of Men, *|| Ezek.* 37. 3, 10. Some understand this, concerning the deliverance from Babylon. Others hence allude to the conversion of the Jews, in the days of the Gospel. The Church may be in a dying condition; yet it shall revive, *Isa.* 26. 19. There will be a Resurrection of the Church, a Resurrection of the Names, and Reputations of the People of God, however blasted and defamed. There will be a Resurrection of the Cause of the Church, against Anti-Christ that Man of Sin. And although the Witnesses, and Professors thereof, may

*|| Hac
visio pro-
phetica
imago
quodam
modo fuit
futur
Resurrec-
tionis, li-
cet ad li-
teram, re-
stitutio Is-
raelis in
terram su-
am per e-
am signi-
ficetur.
Clarius
inter cri-
tica sacr.*

may be Dead for a time, yet they shall Rise again; and their Resurrection will be Glorious and Astonishing, even in the sight of their *Persecutors*. These things shall certainly be fulfilled in their Season, although the punctual instant, when this shall be, is not within our cognizance to Determine: We can resolve no otherwise than according to *Psal. 74. 9. We see not our Signs, there is no more any Prophet, neither is there among us, any that knoweth how long.*

However, it is a grand Duty incumbent on us, to be earnest in Prayers and Supplications, in the behalf of the Church, as *Psal. 14. v. ult. Psal. 126. 4. Isa. 62. 1, 7, 8.*

Eligat opportunitatem, qui libere dat misericordiam.
Aug.

Some others there are, who are inwardly Wounded, and that Wound must needs be more full of dolour and anguish. *A wounded Spirit, Who can*

Prov. 18. 14.

bear? God withdraws the Light of his gracious Countenance from them; and this is their greatest affliction. They

Deus unus animum fractum & quassatum erigere & restaurare potest, idque verbo suo, cui innitentes e naufragio emergimus, & caput attollemus.
Carthw.

complain frequently of their Troubles, by reason of *Gods* hiding his Face from them: The Terrours of the Almighty affright them, and Sorrow drinks up their Spirits. To such are many suitable

ble Promises to be applyed; and the Application of them, to themselves in particular, is matter of singular Consolation. Particularly, let them Read, and Meditate on what they Read, viz. *Psal. 94. 11. Psal. 112. 5. Isa. 50. 10.* He that Woundeth, can only Heal, *Hof. 6. 1. Una eademque manus vulnus opemque tulit.* Whether the Wound be outward on the Body, or Estate, or inward on the Soul and Spirit, we must make our Adresses, and Applications to that one only Healer, the great God of Heaven and Earth, *Exod. 15. 26. For I am the Lord that healeth thee.* And our Duty is, to make use of Gods healing Medicines, *Jer. 8. 22.* What then is our great Duty, but to hearken what God speaks in his Word, and beware of Relapses? Corporal Relapses are dangerous: but Spiritual much more, *Psal. 85. 8. I will hear what God the Lord will Speak: For he will Speak Peace unto his People, and to his Saints: But let them not turn again to Folly.*

CHAP.

CHAP. IV.

Contains a Third Argument drawn from
God's Providences.

A Third Argument shall be drawn Arg 3.
from di-
vine Pro-
viden-
ces.
from divine Providences. *God's*
Providences fulfil his Promises. *As God*
promiseth help, supplies, and succours
unto his People: so by his good Hand
of Providence, he performs what he hath
Promised. *God Promised great things*
to Abraham, Gen. 17. 1, 2. And when A-
braham was Ninety Years Old and Nine,
the Lord appeared to Abraham, and said
unto him, I am the Almighty God, walk
before Me, and be thou Perfect. And I
will make my Covenant between me and thee,
and will Multiply thee exceedingly. And
God made his Word good to a tittle to
him: For God gave him Riches in abun-
dance, and a numerous Posterity, and
in him were all the Families of the Earth
blested. At God's Command, Abraham
left the Land of his Nativity; he dis-
puted not the Command, but yeilded

Heb. 11.

8.

Valde
commen-
dat Abra-

hamum credulitas promissionis, quoniam immediate credidit Deo, re-
linquendo presentia dulcia & chara; ut obediret Deo propter absen-
tia que non videbat. Tena.

Obedience thereunto. And where ever he went, he had abundant experience of *God's* gracious Providence. He and his Wife, though exposed to great Temptations, were safely preserved in the Court of *Abimelech*. As soon as he went into *Canaan*, there was a Famine in the Land; yet *God* made Provision for him, and Preserved him, whither ever he went, and he obtained Favour, both in the Eyes of *God* and Man.

Not to multiply many more Instances. In *Joseph*, there was a Concatenation of several signal Acts of Providence. Although he was envied by his Brethren, cast into the Pit, sold to the *Ismaelites*, and by them to *Potiphar*; yet *God* was with him. And when through the false accusations of his Mistress, he was cast into Prison; yet *God* was with him in Prison, and gave him favour in the Eyes of the Keeper of the Prison. It's very probable, that there were several Prisons in *Egypt*; but *Joseph* was cast into that very Prison, where the *King's* Servants, the chief Butler, and Baker were Prisoners. And it came to pass, that each of the *King's* Servants Dreamed; and *Joseph* Interpreted their Dreams, and the Interpretation accordingly was Fulfilled; for the chief But-

ler

Gen. 40.
21, 22.

ler was restored unto his Place, and the chief Baker was Hanged. *Joseph* might hope, that he had now purchased a good *Friend at Court*; he reckoned upon the chief Butlers Friendship; but he, as soon as restored to his Place, forgot *Joseph*. He ungratefully past an act of oblivion of his Ingagements to *Joseph*. But *God's* time is not yet come, for *Joseph's* Deliverance: Wherefore *Pharaoh* himself Dreams, and then the chief Butler remembers his faults, and becomes a Remembrancer of *Joseph's* Skill in Interpreting Dreams. Hereupon *Joseph* is sent for, and Interpreteth *Pharaoh's* Dreams, and for his great Wisdom and Understanding, is preferred by *Pharaoh* to be Ruler over all the Land of *Egypt*. And here's a further Remark of Providence, that *Joseph* hath a Price put into his Hand, to be not only (under *God*) a Saviour of all *Egypt*; but likewise of his Father and Brethren: For when the Famine was in *Egypt*, *Cannan*, and other Places, *Joseph* supplied their Wants, and through *God's* Blessing upon his wife and provident care, preserved multitudes of Families from Perishing. *Joseph* himself acknowledged

Gen. 40.
23.

Act. 7.9.

Non est
sine ex-

God's Hand in all things. And St. Ste-
phens, quod Deus benefacit illis, quibus vos noceris maxime. Grot.

phen making an Historical Narration, of the several signal Providences exercised towards *Joseph*, ascribes all to the Hand of *God* remarkable in *Joseph's* Preservation, notwithstanding the envy, hatred, and malice of his Brethren.

To this History of *Joseph*, we may add a series of divine Providences fastened together, concerning the deliverance of the *Jews* from the bloody Designs of *Haman*. Although *Haman* was highly advanced by *Ahasuerus*, and obtained the *King's* Seal, and *Pur* was cast, even a day design'd by *Lot*, for a barbarous Massacre; yet *Esther*, by a wonderful Providence (though she was a *Jew*) was advanced to be *Queen* instead of *Vasthi*. She certified the *King* of *Mordecai's* faithfulness, in discovering a Treason, and *Mordecai's* Loyalty was Chronicled *In perpetuam rei memoriam*. *Esther* Invited the *King* to a Banquet, and *Haman* was Invited likewise: She then interceded for the People of the *Jews*, and *Haman's* intended Mischief was seasonably prevented, and his horrid Design'd Wickedness fell upon his own Pate. The Table proved a snare, and the Banquet a forerunner of *Hamans* Destruction. *Mordecai* was a Loyal, and true hearted Subject to the *King*; but *Haman* hated him,
for

for not doing || that reverence, which he expected from him. Some are of Opinion, that *Haman* expected more than civil Reverence: Others think, that *Haman* being a *Persian*, had the Sun pictured on his Breast, and therefore *Mordecai* would not bow the Knee (because the *Persians* Worshiped the rising Sun.) Others (and I conceive their Opinion is most probable) suppose, that *Mordecai* would not do Reverence to *Haman*, because he was an *Agagite* (i. e.) of the Family of *Agag* King of the *Amalekites*, and the Lord had a Controversy with that wicked Nation, *Exod.* 17: 14. And the Lord said unto Moses, write this for a memorial in a Book, and Rehearse it in the Ears of Joshua: I will utterly put out the Remembrance of Amalek from under Heaven. However *Mordecai* would neither bow, nor bend to prophane proud *Haman*, an inveterate, and a cursed Enemy; Yet notwithstanding, there's a signal Testimony upon Record of the Loyalty of *Mordecai* *Esth.* 2. 22, 23. And the thing was known to *Mordecai*, who told it unto *Esther* the Queen; and *Esther* certified the King thereof, in *Mordecai*'s name. And when Inquisition was made of the Matter, it was found out; therefore they were both Hanged on a Tree: and it was

|| Non solum consuetudo, sed etiam lex domestica ludaeorum diserte vetat honorem deo debitum, ulli mortalium exhibere. Drus. in Est. 3. 2.

was Written in the Book of the Chronicles before the King. But Haman was resolved to leave no means unattempted, to Revenge himself on Mordecai; wherefore he built a Gallows, and went on purpose to Petition for the King's Consent, to Hang Mordecai thereon.

But observe *Est. 6. 1. On that Night could not the King sleep, and he commanded to bring the Book of Records of the Chronicles; and they were Read before the King. Even that self-same Night before Haman came to beg Mordecai for the Gallows, the King could not Sleep: And upon inquisition made after Mordecai's fidelity, the King put exceeding great Honour upon Mordecai, and employed Haman, his implacable Adversary, to see all that Grandeur done. And*

Lex non est iusto ulla.

Quam necis artifices arte perire sua.

Esth. 7.

10.

Mat. 7.

2.

Proverbium est apud Hebraeos:

Mensura

pro mensura, & apud latinos: par pari refert. Beza.

what became of Haman at last, but that he was Punished, by way of Retaliation, and caught in the same Pit, which he made for another; for he was Hanged on the same Gallows, which he had prepared for Mordecai: He was paid in his own Coyn, and serv'd as Adonibezek was, even Punished by way of Retaliation, Judg. 1. 6. I cannot pass by Two or Three more Instances of a special Remark and Observation. When

the

the Prophet *Elijah*, was preserved from the bloody Intentions of *Jezabel*, and constrained to fly for his Life; he had Angels for his Purveyors, a *Brook* to quench his Thirst, Ravens to bring him Flesh, a Widdow Woman in a Famine, to make him Cakes: When by reason of *Jezabels* Persecution, many Prophets were put to Death: God raised *Obadi-ah* to be a Friend to those that Surviv'd; he hid them by Fifty in a Cave, and fed them with Bread and Water. When *Jeremy* was cast into a Dungeon, and his feet stuck fast in the Mire, then *Ebedmelech* the *Ethiopian* became the Prophets Advocate, and he spake a seasonable and effectual Word, for the Prophets enlargement.

And if there were any need, to light a Candle to the Sun; variety of Examples might be produced, discovering wonderful Providences, for the Preservation of the People of God. To mention a few instead of many. When that horrible devilish Massacre of the *Protestants* in *France*, was acted on *Bartholomew* day, being the *Sabbath* day, and the Lord Admiral *Gasper Collinius* was barbarously Butchered (notwithstanding many fair flattering Words promised unto him) Thousands of *Protestants* were

See Mr.
Clarks
Marty-
rology.

Murthe-

Murthered, infomuch that the Channel in the Streets ran down with Blood; yet then some were miraculously Preserved. Dr. *Peter De-Moulin* that eminent Light in the Church, was preserved from the Murtherers, being hid under a Kneading Trough. *Merlin* was preserved for a Week or more in a Hay-Mough, where an Hen came every day, and laid an Egg, by the Nourishment whereof, he was kept alive. Another for Shelter, hid himself in a Coal-House, which being without a Door, was the more unlikely for a place of Security: But (as *God* ordered it for the best,) a Spider came thither, and wove a Web over the place where he entered in; so that, the Murtherers went away, saying, there could be none there. At the Siege of *Rochel*, there was a potent Enemy Fighting without, and a sharper Enemy Conflicting within, viz. a dreadful Famine. And the City was almost famisht, when the *Lord* wonderfully relieved them, by causing the Tyde to bring to the Shore, abundance of Shell-Fish, the like whereof, never came there before, nor since, by which means, many Thousands were preserved Alive.

To all these, let's each one in particular,

cular, take a Survey of particular providences and make a Catalogue of *God's* gracious Acts of Providences, and acknowledge thus in particular. Such a time I knew *A pinching Famine*, wherein I was in great straits and perplexities; and I knew not where to have Bread, to put into my Mouth; then *God* fed me, and kept me alive. Such a time, I was in great danger of *Fire* and *Waters*; then *God* preserved me from the violence of both. Such a time, I was beset with Thieves and Robbers, then *God* delivered me. Such a time, I was Sick of a long and dangerous Disease, and was even at the brink of the Grave, ready to fall into it; yet then, the *Lord* raised me up, and added more days to my Life. Such a time, Enemies made long furrows on my Back, and bereft me of my Goods, and dispossessed me of my Freehold, and depriv'd me of my visible Livelyhood; yet maugre all the malice and fury of the worst of Enemies, *God* hath kept me alive amidst these Sufferings, and made supplies, and dayly Provisions for me. Thus then I argue, What *God* hath done, he can do. He is one and the same Omnipotent, and *All-Sufficient Lord God*. I'll therefore hold the Conclusion unalterable,
viz.

viz. That *God* is able to relieve me now, as formerly: His Hand is not shortned, that it cannot help, his Ear is not heavy, that it cannot hear; What *God* promiseth, his providences perform to the utmost. From all these instances, we have strong ground, for conviction and confidence in the truth of our Assertion, *That God is All-Sufficient.* I appeal to the Experiences of believing and observing Christians, who when they were invironed with Troubles and Difficulties, and even almost at their Wits end, not knowing which way to wind out themselves, being destitute, or altogether frustrated of all outward visible Relief; yet, then they have retir'd themselves, shut themselves in their Closets, and saln upon their Knees, and have been earnest and importunate Solicitors, at the Throne of Grace, and so have received a gracious Answer of their Prayers.

There is a remarkable Story or two, wherewith I have been much affected, and I should be glad to Affect others accordingly. There was a poor Scholar, in the University of *Oxford*, who was very Learned, and Well-deserving; but for want of Means, was like to have been put by his Degree; the loss where-
of

of would have been much prejudicial to his Preferment in that Colledge where he Lived: Being much perplexed, he repairs to his Study, and falls upon his Knees, praying and begging Help from Heaven; before he had done Praying, one knockt at his Study-Door, and told him, that the *Vice-Chancellor* sent to speak with him: He went to him presently, and he gave him a considerable Sum of Money, whereby his Wants were supplied. || This Man, afterwards became the Head of that Colledge, and from thence, was prefer'd to greater Promotion: This Story, he told to a person of good Credit, from whom I had it; And he spoke it in a way of Thankfulness, Communicating his Experience, for the Incouragement of others. To this I'll add another Story, concerning an Eminent Learned Professor of the same University, who would in an humble, and thankful way, frequently make mention of his low Condition, when he came to the University: Much I myself have heard him speak to this purpose. And after he became Head of a Colledge, and *Regius Professor*, he would keep in his Study, his skin Breeches, which he brought with him to the University, as a Remembrancer of his for-

|| Dr. Barnaby Potter, Provost of *Queens Colledge*, and afterward Bishop of *Carlisle*.

Dr. Prideaux Rector of *Exeter-Colledge*, and Bishop of *Worcester*.

Dr.
Chad-
der-
ton Ma-
ster of
Emanu-
el-Col-
ledge.

former Poverty. One Story more I'll tell of a Learned, and Eminently Godly Doctor of the University of *Cambridge*: He was Converted to be a sound *Protestant* in the beginning of Queen *Elizabeth's* Days; which when his Father (being a *Papist*) heard thereof, he sent him a Groat, and withal a Message, that he should never have any more from him, unless he would change his Religion. This Message did not alter his Resolution; but he followed his Studies, and God raised him Friends; insomuch, though he lived, after his Father so threatened him, above *Eighty* Years; yet he never wanted Supplies elsewhere, though he received not a Penny from his Father. He proved so Eminent for his Parts and Piety, that he was Chosen the first Master of *Emanuel-Colledge*. When that Preferment was first offered him, he made a modest refusal, being Conscious to himself of his own unworthiness (For the best Men think meanliest of themselves). But the Founder had such a great Esteem of him, insomuch as he told him, if he would be no Master, he would be no Founder of that Colledge. How wonderfully did the Lord Provide for this good Man! Hereunto, we may apply that of the *Psalmist*,

Sir Wal-
ter Mild-
may.

Psal.

Psal. 27. 10. When my Father and Mother forsake me, then the Lord will take me up. This gracious Man found this truth experimentally made good to him, in particular: It's further reported, that he kept that very Groat, which his Father sent him, till his dying day. He lived long, even till above an *Hundred Years Old*, and so Dyed in a good Old Age; He Lived desired, and Dyed Lamented.

What shall I say further for the illustration of the Doctrine of my Text? Time would fail me sooner than matter of History, or experimental Narratives of *God's* gracious provisions for his Children. Doth not *God* take care for Sparrows and Ravens, and take notice how many Young Ones are in every Nest? Doth not *God* provide for Worms, and the meanest creeping Creatures? And will not *God* take much more care for his own Children? If a Master of a Family take care for his Horse, he will take much more care for his Child. Mr. *Hieron* that excellent Divine (whose Works praise him in the Gate): When he was Dying, he uttered these Words, *God* (said he) *that takes care for young Ravens, will take care for the young Hierons.* And so it came to pass, for after his
E Death,

Mr. Samuel Hieron Minister of Modbury in the County of Devon.

Mr. John
Fenby of
Thoydon-
Garmon
in Essex.
Mr. Gif-
ford of
Geyton in
North-
ampton-
shire.

Death, some noble Persons sent for his Children, and Maintained them very comfortably. I was well acquainted with two Precious Ministers, lately gone to Heaven: One on his death Bed, said, *He would leave to his wife and Children, a gracious God and his Promises.* Another said concerning his Children, *That he was assured that his Children, if they feared God, they should not want, and if they did not fear God, he wisht, that they might want, till they did fear him.* Luther on his death Bed, said, *That Lands and Riches he had none; but he commendeth his Relations to the Providence of his gracious Father, who taketh care of his Children.* Suppose the extremity be so great, as outward Provisions may be took away; yet *God's All-sufficiency, wisdom, and Mercifulness,* may not in the least be called into question: For what said the Martyr, when she was threatned to be Famished: *If (said she) they take away my Meat, God will take away my Stomach.* But all these things must be understood with Caution. Here is not in the least a Door open to Idleness, and Slothfulness, in the particular Callings and Stations wherein God hath placed us, whilst we live upon Earth: For any one upon presumption of *God's All-Sufficiency,*

ficiency, to lye in a Ditch, and cry *God help me*: For any one to neglect his Calling, and Eat the Bread of Idleness; this is in an high manner to tempt *God*, and to abuse Divine Providence. Wherefore let's be all earnestly Exhorted, to be faithful and industrious in the particular callings and capacities, wherein *God* hath set us in this present World. The Labourer, not the Loyterer is worthy of his Hire. *The Hand of the Diligent maketh Rich.* The diligent and industrious Man is most capable, and deserving of Preferment, *Prov. 22. 29.* *Seest thou a Man diligent in his Business? He shall stand before Kings he shall not stand before mean Men.* There are two Rocks like those of *Scylla* and *Charybdis*, which must be carefully avoided; One is a distrustful, carking, immoderate care; The other is a Supine carelessness and slothfulness of Spirit: There's a middle way to Sail safely betwixt these two Rocks, and so to escape Splitting, *Medio tutissimus ibis.* 'Tis true, we ought not to be careless, nor immoderately careful; We must use these outward things with moderation, and so regard them, as they may be subservient, and subordinate unto Heavenly. The Body must be a servant to the Soul: it should be a hel-

PROV. 10.
4

per and furtherer, not a hinderer. The things of this World must be made use of in Subordination, to those great things of Eternity; Wherefore *Christ's* Order must be observed, *Mat. 6. 33.* *But seek ye first the Kingdom of God, and his Righteousness, and all these things shall be added unto you.* An ὁ ἄρχων τοῦ κόσμου is a-bominable. Let's then bottom all our Strength, Supports, and Comforts, upon *God's All-Sufficiency*; let's continue watching and praying, relying on *God's* Word, and staying our Hearts upon his Promises; let's be diligent and conscientious in the discharge of the duties of our calling, and questionless, *God* will provide, and supply, and sustain us, by his gracious Providence; let's do our duty, and leave all successes unto *God*.

CHAP. V.

Containing a Fourth Argument from the Saints Experiences.

Arg. 4.
from
Saints
Experi-
ences.

THe *Fourth* and last Argument shall be drawn from the Saints particular Experiences. Their Experiences are grounds of singular consolation and encouragement. So *Hezekiah*, after a signal deliverance from a great Sickness, makes a grateful acknowledgment,
Isa.

Isa. 38. 16. O Lord, by these things Men live, and in all these things is the Life of my Spirit, so wilt thou recover me, and make me to Live. The Seventy render the words *καταλάνθαι* *ἐκ σου*. Per promissa tua & facta, So Grotius. Men live by promises and providences. The experience of these things keeps the Children of God alive and revives their Spirits in the midst of their sorest Afflictions. Now Hezekiah had singular experience of God's Faithfulness, in recovering him from

Sickness (which was, as is thought the *¶ Pestilence*) and granting him a Lease of Fifteen Years for his Life, he makes a Poem of Gratitude, and communicates his experience to Posterity. *It's a strong Reason which Calvin gives on the

¶ Cum fides a medicis etiam nostris adhibeantur ad pestem mutandam, fieri potest ut dominus medicinam promissione adjuvet. Calv. in II. 38. 21.

Place. Because this History will be Famous to future Ages, and be kept fresh upon Record. And as Hezekiah, so David draws grounds of support and comfort from former Experiences. When David was to Encounter with Goliath

Quia celebris etiam erit futurae aetatis & semper vigebit in omnium memoria. Calv.

¶ Impar congressus, a most unequal Encounter Higher than himself, as he was Taller than the rest, he expected some austere Face and brawny Arm; young ruddy David is so far below his thoughts, that he receives rather contempt than

¶ Say! look for one as much

thanks. B. Hall's Contemplat.

counter in humane Conjecture) yet *David* hath recourse to Faith and Experience, which were Armour of Proof: He had given his *probatum est*, as you may Read, how strongly he urgeth an Argument from 1 *Sam.* 17. 34, 35, 36. *And David said unto Saul, thy Servant kept his Fathers Sheep, and there came a Lion and a Bear, &c.* After *David* had escaped out of *Abimelech's* Court (that was his appellative name) or *Achish* King of *Gath*, you Read, what good use *David* made of this Experimental deliverance *Psal.* 34. 6. *This poor Man cried and the Lord heard him, and saved him out of all his Troubles.* *David* himself, was that poor distressed Man, that received such a signal Deliverance, whereupon he calls others to joyn with him in Praising of God, v. 3, 4. *By this Example he perswades others, Promising them, that if they make hast to God, certainly they shall be heard.* So *Musculus* on the place. And as this Holy Man tells his own Experiences, and how Graciously God dealt with himself; so he Musters up admirable Experiences of God's Dealings with others, as so many Incentives, for his faith and recumbency upon God. There's an eminent Instance, which I shall mention, of great Consequence,

Exem-
plo suo
persuade-
re conatur
reliquis,
pollicens
illis si
properent
ad Domi-
num certe
fore ex-
audiendos.

sequence, as the Psalmist expresseth it, *Psal. 74. 13. Thou didst divide the Sea by thy Strength, thou brakest the Heads of the Dragons in the Waters.* How the Sea was divided, is mentioned, *Exod. 14. 21, 22. God caused the Sea to go back by a strong East Wind all that Night, and made the Sea Dry Land, and the Waters were Divided. And the Children of Israel went into the midst of the Sea, upon the Dry Ground; and the Waters were a Wall unto them, on their Right Hand, and on their Left.* Here's one great Experience, that the Sea was dried up, and became passable for the Israelites; Another is, that the Heads of the Dragons were broken in the waters. What were these Dragons? *Ans.* They were Princes, and Captains in Pharaoh's Army, who for their fierceness, and cruelty against Israel, were like Dragons. What became of these Dragons, and furious Enemies? See *Exod. 15. 4. These were Pharaoh's chosen Captains, that were Drowned in the Sea.* The Psalmist goeth on in the same Psalm, *74. 14. Thou brakest the Heads of Leviathan in pieces, and gavest him to be Meat to the People, Inhabiting the wilderness.* Hence arise Three Questions, (1.) What's meant by this *Leviathan*? (2.) How his Heads

Nominat Principes & procures exercitus pharaonis Dracones, hostesque ita a trucidantia, & scilicet quam exercuerunt in Israelitis, appellat. Moll.

were broken in pieces? (3.) How he came to be Meat to the People, Inhabiting the Wilderness?

Quest. What's meant by this *Leviathan*?

Answ. By *Leviathan*, we understand *Pharaoh*. *Calvin* observes upon the Place, *Leviathan non abs re vocatur Pharaon, propter commoditates maris, quia illic regnum suum quasi Balana exerceat.*

Quest. 2. What's meant by breaking of the Heads of *Leviathan*?

Answ. The Forces, Strength, and Power of *Pharaoh*, were all broken to pieces; not one of the *Egyptians* Escaped, *Exod.* 14. 28. *Exod.* 15. 19. Now that the great, Proud *Leviathan Pharaoh* was Destroyed, and his Captains, Horsemen, and all his Host; these were great Deliverances.

Quest. But 3^{ly}. How did this *Leviathan* become Meat to the People, Inhabiting the Wilderness?

Answ. Some understand it of the Spoils, and Prey which these *Israelites* got from the Dead Bodies, and that these Dead Bodies were Meat to Wild Beasts and Fowls. But I conceive there's yet a further meaning of these Words: God gave the *Leviathan* to be Meat to the *Israelites*, for their Faith, Security, and Depen-

Dependence, and in the exercise of their experience and recumbence upon God; to this purpose, Calvin gives the Sense of the Words, *Victuals were then laid in for their Food, because when the Enemies were Destroyed, Security as well as Food protracted their Life.*

*Annona
fuit tunc
reposita,
quæ ves-
ceretur
populus;
protraxit.*

quia extinctis hostibus, securitas non aliter ac cibus vitam
Calv.

A few parallel Instances I shall Select. St. Peter was delivered from the Fury of Herod, *Act. 12. 11.* And hence he took a ground of Incouragement, to go on resolutely in the Work of the Ministry. St. Paul makes a Catalogue of his Sufferings, *2 Cor. 11.* How often was he delivered from perils of Robbers, perils of Waters, perils among false Brethren? He was delivered out of the Mouth of the Lion, *i. e. Nero*, that cruel Man. And by all deliverances he was a Gainer, and lays down his Experience, *2 Cor. 1. 4, 5. who comforteth us in all our Tribulation, that we may be able to comfort them which are in any Trouble, by the Comfort wherewith we our selves are Comforted of God. For as the Sufferings of Christ abound in us; so our Consolation also aboundeth by Christ.* It would be a large Work (though it may be worth the

the while) to reckon up the comfortable Experiences of the Children of God. I shall only Instance in some choice Servants of God, who Experimentally reaped much benefit by Afflictions. David joyns the Rod and Staff together, for his Comfort, *Psal. 23. 1. and Psal. 119. 67.* he confesseth, *Before I was afflicted I went astray, but now I have kept thy word.* Luther protest, that Afflictions taught him to understand the Scriptures. How many have been brought home by Afflictions, who in their Prosperity went astray? Isidor. saith, *Adversa corporis, remedia sunt anime. Aegritudo carnem vulnerat, mentem curat, i. e.* Corporal Adversities are Spiritual Remedies; Sicknes woundeth the Flesh, but healeth the Mind. Beza, one of the most pious, learned, and orthodox Criticks (that I know of) speaks of a great Sicknes, wherewith he was Visited, *Morbus iste (inquit) vera fuit sanitatis principium, i. e.* That Sicknes was the beginning of true Spiritual Health. *It is not*

Dr. Arrowsmith
chains of
Principles.
vid.
melch.
Adam in
vit. Ex-
terorum.

(as a reverend Divine observes) more usual for Children to shoot up in length, than with Christians to wax taller in Grace, in, or after Sicknes. Rolloc said upon his Death Bed, *I am not ashamed to profess, that I never reached to so high a pitch*

of

of the Knowledge of God, as I have attained in this Sickness. Olevian said upon his Death Bed, In this Disease, I have learned to know aright what Sin is, and what the Majesty of God is. I shall mention but one Example more, and that is of Learned Rivet, who said upon his Death Bed, In the space of Ten Days, since I kept my Bed, I have learned more, and made greater progress in Divinity, than in the whole course of my Life before. What further enlargement may be required, I leave to the Saints particular Experiences, and shall add no more concerning this particular Head.

Id in
vit. Ger-
man.

Dauber.
9. in o-
rat. fu-
neb.

CHAP. VI.

For Demonstration of the Doctrine by Reasons, and first from necessity of Precept.

HAVING dispatch't the First Head of my Discourse, wherein I have proved the Doctrine, That God is All-Sufficient, by Four convincing, and weighty Arguments; I come now in the Second place, to demonstrate this Truth infer'd from the Doctrine, viz. That this Consideration, that God is All-Sufficient,

Head 2,
for De-
monstr.
by Rea-
son.

Sufficient, should engage us silently and quietly to submit unto God, and stay, and depend upon his All-Sufficiency, amidst our greatest Losses and Afflictions.

The Truth of the Doctrine, I shall endeavour to demonstrate by a Four-fold Reason drawn from the necessity, excellency and utility of the Duty, in quietly submitting to God's Hand, and lastly from the mischievous Consequences of repining, murmuring, and struggling against God.

Reason
1. from
necessity
of pre-
cept.

The First Reason drawn from the Necessity of this Duty; and that's to be considered, as *Necessitas precepti vel medii*. 1. For the Necessity of Precept. We are frequently commanded in the Word of God, to Exercise these great Duties of Waiting, Believing, and Submitting unto the Will of God. David's Faith was an Excellent Cordial to keep him from Fainting. *Psal. 27. 13. I had Fainted, unless I had believed to see the Goodness of the Lord, in the Land of the Living.* And, What's the Duty, which he prescribes? see *Vers. 14. wait on the Lord, be of good Courage, and he shall strengthen thine Heart: wait I say, on the Lord.* He was much troubled about the Prosperity of Wicked Men: He prescribes the same Duty of waiting on the Lord.

Lord. *Pfal. 37. 34. wait on the Lord, and keep his way, and he shall Exalt thee to Inherit the Land: when the Wicked are cut off, thou shalt see it.* When he was troubled with treacherous, hypocritical, false-hearted Men, he prescribed a Remedy, *Pfal. 55. 22. Cast thy Burden upon the Lord, and he shall sustain thee.* And his Resolution is fixed, *Vers. 23. But I will Trust in thee.* David chargeth this Duty of Waiting, upon his own Soul, *Pfal. 62. 5. My Soul, wait thou only upon God; for my Expectation is from him.* And this Duty of Trusting, he frequently presseth upon himself and others, *Pfal. 37. 3. 5. And he layeth down strong Encouragements to trust in God; for there is Security in the Practice of this Duty.* *Pfal 18. 30. He is a Buckler to all those that trust in him.* *Pfal. 37. 5. Commit thy way unto the Lord; trust also in him, and he shall bring it to pass.* *Prov. 29. 25. The Fear of Man bringeth a Snare; but who so putteth his Trust in the Lord, shall be safe.* And there's Stability in Trusting in God. *Pfal. 125. 1. They that trust in the Lord, shall be as Mount Sion, which cannot be removed, but abideth for ever.* There's happiness, *Prov. 16. 20. who so Trusteth in the Lord, Happy is he.* A Blessing is their Portion, that
Trust

Trust in God, *Psal.* 34. 8. *Blessed is the Man that Trusteth in him.* And what can be desired more? Read further, *Isa.* 26. 9. *Isa.* 46. 31. And I need name no more Scriptures for Confirmation of so clear a Truth.

But if Men will be so Mad, as to venture elsewhere, they shall smart for it; If Men will forsake a Fountain, and betake themselves to Cisterns: If Men will forsake God, and try Creatures, and put their Confidence in them, they shall pay dear for their Madness and Folly, and they shall never find what they expect from the Creatures. They put Trust in them, but they shall find them Deceitful, as Jacob found Laban, *Gen.* 31. David's familiar Friends dealt Perfidiously with him, *Psal.* 41. 9. wherefore he Communicates his Experience, not to Trust the great Ones of the Earth, *Psal.* 146. 3. And enjoins us to put our Trust in God, *Psal.* 118. 8, 9. *It is better to Trust in the Lord, than to put Confidence in Man. It is better to Trust in the Lord, than to put Confidence in Princes.*

Quest. But some will complain of their own Weakness, and their Enemies Strength, and Combinations. For

Answ. We must have recourse to that strengthening

strengthening Promise, *Isa. 41. 14, 15, 16.* Fear not thou worm Jacob, and ye Men of Israel, I will help thee, saith the Lord and thy Redeemer, the Holy One of Israel. Behold I will make thee a new sharp Threshing-Instrument having Teeth: thou shalt Thresh the Mountains, and beat them small, and shalt make the Hills as Chaff. Thou shalt Fan them, and the wind shall carry them away, and the whirle-wind shall Scatter them: and thou shalt rejoyce in the Lord, and shalt Glory in the Holy One of Israel. And against all Associations, and Combinations of Adversaries, we have abundantly enough to Arm, and Encourage us against them, from *Isa. 8. 12. 13. 14.* Say ye not a Confederacy, to all them, to whom this People shall say a Confederacy: neither fear ye their Fear, nor be afraid. Sanctify the Lord of Hosts himself, and let him be your Fear, and let him be your Dread. And he shall be for a Sanctuary, &c.

Others will complain of heavy Burthens, and the insupportable Pressures, Cares and Troubles inevitable; and they are so puzzled and perplexed, as they know not how to get Rid of them: It's usual with such Male-contents to know more, what makes against them, than what makes for them. Wherefore let them be advised to take Counsel from
the

Psal. 55.
22.
Phil. 4. 6.
1 Pet. 5.
7.

the Word of God. Particularly we are Commanded To cast our Burthen upon the Lord; to be careful in nothing, but to make our Requests known with Prayers and Supplications; and to cast our Care upon him, for he careth for us. If God makes us drink the Wine of Astonishment, and Eat the Bread of Affliction; If we drink Water and Gall, and have a bitter Cup of Affliction mingled for us; let's not revile Instruments, let's not murmur against second Causes; but let us imitate Job, who neither railed against the Sabeans, nor the Chaldeans, nor at Satan; but he acknowledged God in all, and quietly submitted unto him; Job 1. 21. *The Lord gave, and the Lord hath taken away, || Blessed be the Name of the Lord.* In times of great Affliction, we are Exhorted, to a silent and quiet Behaviour, Jer. 8. 14. *Let us be Silent, for the Lord God hath put us to Silence.* And Zach. 2. 13. *Be Silent, O all Flesh before the Lord: for he is raised up out of his Holy Habitation.* And Amos 5. 13. *Therefore the Prudent shall keep Silence in that time for it is an Evil time.* That time was a time of Persecution, for we Read in the 12. v. *They afflict the Just, and they turn aside the Poor in the Gate from their Right.* What's the Duty in

|| Ps. Ku-
Eia 305-
ar 2705
by 4. 6.
verf. 70.
Ila. 30.
15.

cum.

cumbent now, but to be Silent (*i. e.*) ^{Taciti}
 not to murmur, rage, and fret, and fume ^{perferent}
 against Evil Instruments. ^{injurias} And it's a ^{quicun-}
 great Point of Prudence, to exercise such ^{que laci}
 a quiet Behaviour, in such Evil times. ^{fuerint &}
 The meaning of that place, is not, that ^{vorabunt}
 Men should be Tongue-ty'd in God's ^{intus suos}
 Cause; but that they should forbear all ^{gemitus,}
 calumniations, and reproaches, which ^{quia non}
 are usually belcht forth, by way of per- ^{audebunt}
 sonal Revenge. ^{conquari.} *Christ*, in a special
 manner Commends the Practice of Pa-
 tience, *Luk. 21. 19. In your Patience,*
Possess ye your Souls. It's the more Re-
 markable, that this Charge was given
 by *Christ*, by way of a Preparative, to
 fit and prepare them, for those great
 Calamities, which should befall *Jerusa-*
lem. *Christ* foretold *Jerusalem's* Destructi-
 on, and he Commends this excellent
 Grace of Patience, which, at such a time,
 will be of singular use and benefit. Thus
 you see Evidently, that there is a ne-
 cessity of Precept.

CAAP.

CHAP. VII.

Proving the Doctrine from the necessity of Means in Four Particulars.

1. From
necessity
of Means

NOW Secondly Consider, there is *Necessitas Medii*. For a quiet, contented, submissive Spirit, which patiently yields, and resigns all to God, is either a means to remove the Trouble, or else, to Alleviate and Mitigate it, or 3dly. To have it Sanctified, and made Profitable, or 4thly. To make Compensation for all Losses. Let's warily understand all these Particulars, not as if they were efficient or meritorious Causes; but only as instrumental Means, Subservient, and Subordinate to God's Assistance: And so understanding them, we will inlarge them particularly, as followeth.

A Sub-
missive
Spirit is
a Means
to re-
move
the Bur-
then.

First, I say a submissive, quiet, yielding Spirit, oftentimes gets the Burthen and Trouble removed. Thus it fared with Jehoshaphat, 2 Cron. 20. 12. *we know not what to do, but our Eyes are upon Thee.* And see the Blessed Success, vers. 22, 23. *And Hanani the Seer told Asa, 2 Chron. 16. 8. Were not the Ethiopians*

thiopians and Lubims an huge Host, with many Chariots and Horse-men? Yet because thou didst rely on the Lord, he delivered them into thine Hand. When we can Believe, and cast our selves upon God, and wait with Patience, then are we in a capacity of receiving Mercy. Faith establissheth and quieteth the Heart, and prepares it for reception of Mercies.

quod patimur judicemus, & verius habeamus sperando, quam sensibilibus. Hieron.

Tantum in nobis fidei stabilitate Dominus esse desiderat, ut certius ejse, quod credimus, quam

Secondly, If the Trouble yet remain, and still grieve us; however, if the Heart can trust in God, and quietly submit unto him, the Burthen is alleviated and facilitated, and the smart much Mitigated. It was a hard Tryal for Aaron to submit so quietly, when two of his Children were struck Dead before his Eyes; yet questionless his Grief was much abated, and his Affliction lessened, by his silent and patient Deportment, under that heavy Stroke of God, Lev. 10. 3. Then Moses said unto Aaron, this is that which the Lord spake, saying, I will be Sanctified in them that come nigh me, and before all the People I will be Glorified: And || Aaron held his peace.

2. A submissive Spirit, is a means to ease the Burthen.

Silet audita voluntate Dei, Cajetan.

It was an unwelcome, & an astonishing

Message, which *Samuel* told *Eli* from the
Lord, of the Destruction of his Sons,
 and utter Extirpation of his Family:
 Yet *Eli* discovered such an excellent
 temper of Spirit, in resigning his Will
 to *Gods* Will, as thereby his Burthen
 was made far Lighter, 1 *Sam.* 3. 18.
*And Eli said, it is the Lord, let him do
 what seemeth him Good.* How dreadful
 was that Prophecy of *Isaiah* to *Hezeki-*
ah, that all his Treasures should be car-
 ried to *Babylon*, and that his Children
 should be *Eunuchs* in the Palace at *Baby-*
lon! Yet *Hezekiah* acknowledged all
 Good, that came from *God*, 2 *King.* 20.
 19. *Good is the word of the Lord, which
 thou hast Spoken.* In all *Job's* Sufferings,
 he acknowledged that the Hand of *God*
 had Touched him, *Job* 19. 21. He re-
 ceived message after message of sad Ty-
 dings, and each Messenger worse than
 the former. One brings the News of
 the *Sabeans* carrying away his Oxen and
 Asses. Another tells him of the Bur-
 ning of his Sheep and Servants: A
 Third tells him of the *Chaldeans* taking a-
 way his Camels, and Slaying his Ser-
 vants: A Fourth brings the Saddest News
 of all, that the House fell upon his Chil-
 dren, and Slew them. The Messengers
 of Afflictions were so swift in running
 to

Job. 1.

to meet with *Job*, as if the Second Messenger made hast to Tread upon the Heels of the First, and the Third upon the Second, and the Fourth upon the Third: All these came upon *Job*, like Tempestuous Waves of the Sea, dashing one upon another, with renewed Violence. Now though *Job* could not remove these heavy Afflictions; yet he found the Sense of them much abated, and his Spirit much quieted, by Praising God for all, and acknowledging the Hand of God in all, as appears, *Job* i. 21.

*Peluz
unda su-
pervenit
unda.*

Third, However though Afflictions continue very great and painful, and neither removeable, nor sense of Mitigation appears at present; yet the worst of Afflictions are (through Mercy) Sanctified to the Children of God. Affliction in it self is not *Bonum*, yet it's turn'd in *Bonum*, to the Good of all true Believers.

3. Afflictions are Sanctified.

The Good Figgs were carried away Captive for their Good, *Jer.* 24. 5. The Tribe of *Judah* resembled by those Good Figgs, was carried away Captive into *Babylon*; but God wrought Good for them, out of their Captivity. Men would be apt to pass Censures, because of the Sufferings of *Judah* in their Captivity: but the Lord Corrects their Censures, in promising

*Quasi
diceret,
preposter
fieri ju-
dicium de
calamita-
te pauco-
rum anno-
rum, sed
expectan-
dum esse
finem.*

*Calvin in
Jer. 24. 5.*

*Luther
in Gen. 6.*

*Cum vi-
bices dor-
so meo im-
primeres,
precepta
tua cordi
meo in-
sculpisti.
Rivet. in
Psalm.*

*Prius quam urgeret eos afflictio
torpebant, nunc ingredi cogun-
tur in suas conscientias. Cal-
vin in Gen. 42. 21.*

misg that all shall be for their Good.
As if he should say, That a Judgment of
the Calamity of a few Years, is made pre-
posterously, but the End must be expected,
(as Calvin observes on the place fore-quo-
ted, Jer. 24. 5.) The Lord Professeth
that he humbled, and proved his Peo-
ple, and his end was to do them Good
in the latter End, Deut. 8. 16. We are
Corrected for our Profit, Heb. 12. 10.

Luther used to say, *Schola crucis, est
Schola lucis, & non est Christianus qui non
est crucianus.* It's a common saying,
τα παθήματα μαθήματα; Corrections are In-
structions; so they should be; and they
are happy, where Correction and In-
struction meet together, as the Psalmist
expresseth, Psal. 94. 12. *Blessed is the
Man, whom thou chastenest O Lord, and
teachest him out of thy Law.* Joseph's Bre-
thren, when they were in distress in
Egypt, reflected upon their Sin, and were
perplexed for it, which was committed
many Years before, and lookt upon their
present Suffering, as a just Punishment
for that Sin, Gen. 42. 21. *And they said*

*one to another, we are ve-
rily Guilty concerning our
Brother, in that we saw
the Anguish of his Soul
when he besought us, and we would not
hear;*

hear; therefore is this Distress come upon us. They are good Observations, *Oculos, quos culpa claudit, pœna aperit, vexatio dat intellectum.* The Fiery Furnace did not hurt the Three Children. Only Three were cast into the Furnace, but there appeared a Fourth, even the Angel of God for their Deliverance: The nature of Fire was changed, insomuch, as it had no power, so much as to Singe an Hair of their Heads.

Qui tribulantur, Sacras Scripturas melius intelligunt, Secundi & prosperi eas legunt sicut Ovidii carmen, Luther.

The Mouths of the Lyons were stopt, and could not hurt Daniel; Daniel was cast alone into the Den, but he was not alone there, for he had the company of an Angel of God, who was sent to shut the Lyons Mouths.

Dan. 7. 22.

The Deluge of Water, which Drowned the whole World, did not drown Noah's Ark. but bare it up; so Afflictions, when Sanctified, are so far from hurting God's Children, as they help them, and lift them up nigher to Heaven. Afflictions are as a vantage ground, to raise them higher, to see a great deal further; or like so many Looking-Glasses, to represent to the Children of God, their Stains and Deformities. I shall apply a saying of St. Ambrose, *Quod pateris, unde plangis, Medicina est tibi non pœna, castigatio, non damnatio; noli repellere flagel-*

*Tribu-
tio est
aqua sal-
sa qua sca-
biem pur-
gat & ab-
stergit.*

*Guil. Pa-
ris. de
morib. 9.*

*Vener
tribulatio
mea; veni-
et & pur-
gatio mea.
August.
Psal. 61.
Joh. 5. 4.*

lum Domini, nisi vis repelli ab hereditate.

It's reported that salt Marishes cure dis-
eased Sheep; I am sure, Salt preserves
Meat from Putrification! Scullions scoure
away Rust from Vessels. The Fan se-
parates the Wheat from the Chaff:
much more do Afflictions when Sancti-
f'd, advantage *God's* Children: But we
must know, that it was not the moving
of the Waters of the pool of *Bethesda*,
that made them Healing; but it was
the coming of the Angel at a certain
Season, who troubled the Waters, and
afterwards, who ever stept in first was
Healed. It was not the Mantle of *Eli-
jah* that divided the Waters, but the *God*
of *Elijah*: neither will Troubles, Losses,
Sufferings, meerly considered as in them-
selves, do us any good, unless the *Lord*
Sanctify them to us, and by them, Purge,
Purify, Refine, and Cleanse us, and
make us partakers of his Holiness:
Wherefore our Duty is, with a calm
and sedate Spirit, to submit unto *God's*
Correcting Hand, and act Faith on Pro-
mises, and exercise Patience, and Pray
that *God* would open our Ears to receive
Discipline, and Purge out our Dross and
Tin; so that by Afflictions and Correcti-
ons, our Sins and Corruptions, may be
wrought out, and Graces wrought into
our

*Job 36.
10.*

our Hearts. If Afflictions produce such good Effects, we shall be exceeding great Gainers by our Losses; and after a deliberate reflecting upon all our Sufferings, we shall Experimentally conclude with *David*, every one of us in particular, as *Psal.* 119. 67. *Before I was Afflicted I went astray; but now I have kept thy words, Comp. with vers. 17. It is good for me, that I have been Afflicted, that I might learn thy Statutes.* What great benefit God's People get by their Sufferings, is evidently Represented, *Psal.* 68. 13. *Though ye have lain among the Pots, yet shall ye be as the Wings of a Dove, covered with Silver, and her Feathers with yellow Gold.* || This (as good Authors observe) sets forth the happy Issue of Afflictions, and the great Benefit which the People of God get by them; but of this more largely in the next particular.

|| Etiam
jacueri-
tis inter
vasa ple-
na fuli-
ginis i. e.
oppressi
fueritis.

magna calamitate candidi latique reddemini ob liberationem Vatab.

Fourthly and lastly, though Afflictions may be heavy for a time, yet the exceeding great Compensation, and Profit accruing in the close, will make amends for all: So it was with *Job*, *Jam.*

4thly.
Unde se-
quitur
non sem-
per jucun-
da sere-
nitate
frui Ec-

clesiam; sed ex tenebris erutam splendorem recuperare, ac si ab omni malo intacta foret. Calv.

|| Scriptura monet ipsi duplo facultates amissas fuisse reditas benedictione sc. Domini, quae abunde dicitur. Merc.

|| Ipse unus Christus erit tibi omnia, quia in ipso uno bono bona sunt omnia. August. Exo 1. 12. 36.

5. 11. *You have heard of the Patience of Job, and have seen the end of the Lord. And what that was, we have Recorded, Job. 42. 10. || The Lord gave Job twice as much as he had before. Christ makes a large Promise, consisting of many particulars (which according to the Rule of an Induction, concludes Universally) Mat. 19. 29. And every one that hath forsaken Houses, or Brethren, or Sisters, or Father, or Mother, or Wife or Children, or Lands for my Names Sake, shall receive an Hundred Fold, and shall Inherit Everlasting Life.* The meaning is not, that a Man should receive an Hundred Fathers or Mothers, &c. but that he should receive *Christ*, who is infinitely || more worth then all. Sometimes *God* makes up the Losses of his Suffering Servants in kind. *God* gave the *Israelites* Favour in the Eyes of the *Egyptians*, so that at parting from them, *They Spoiled them.* And *God* took away the Substance of *Laban*, and gave it unto *Jacob*, in Recompence of his rigorous Servitude; however, if *God* doth not make up worldly Losses, with the Riches of the World, yet he makes them up to his Children with Spiritual Riches; which are as much better, as Heaven is better than Earth. *David* lost his Wives, his

his House, even all that he had of the World, at the sacking of *Ziglag*; but he had that which was infinitely better, than all that he had Lost; for he had Consolations from Heaven, and Supportation from God, 1 Sam. 30. 6. But David encouraged himself in the Lord his God. It's a saying commonly observ'd, *Virtus repulsa nescia Sordida*. I have Read, that when *Alexander* was in a great Strait, and was put upon an hard Service, he said, *En periculum par animo Alexandri*; here's a Danger fit for the Mind of an *Alexander* to Encounter withal: So David in his great Straits at *Ziglag*, discovered heroical Magnanimity; he sunk not under those heavy Pressures, but made use of the Right and only Support, and Strength in Trouble, as the Text Specifies. But (*i. e.*) notwithstanding the Burning of *Ziglag*, the carrying away his Wives, and many People Captive, and the Mutiny of the discontented Souldiers, who threatned to Stone him; David encouraged himself in the Lord his God. *Manasseh* gain'd more good by a Prison, than by a Palace, and was a greater gainer for his Soul, by an Iron Chain, than by a Chain of Gold; when the Prodigal fed on Husks, he understood himself better, than

*Fam di-
dici Phi-
losophari
Zeno.*

*Mellem
bonam
conscien-
tiam,
quam ple-
num mar-
supium.
Aquinas.*

than when he fed delicately at his Fa-
thers Table. *Zeno* could say after he
had suffered Shipwrack, *Now I have
learned to be a Philosopher.* And should
not a Christian say Experimentally ; By
Sufferings, Losses, and Crosses, I have
Learned to value all things under the
Sun at a lower rate than ever, and *Christ*,
and his Graces, and Heaven at an
higher rate. It was a frequent saying
of *Aquinas*, that great School-Doctor,
*I had rather have a good Conscience, than
a full Purse.* But *instar omnium* the A-
postles Determination takes place, *Phil.*
3. 8. who counted all things but *Loss
and Dung, in comparison of Christ.* The
Original words are Emphatical *ὅτι καὶ
σκύβαλα*, Loss and Garbidge. Put *Christ*
and his Riches in one Scale, and the
World with all its Pomp, and Bravery
in another Scale, and these are less, than
the Dust of the Ballance, in compari-
son of *Christ* and his Riches ; for these
will infinitely preponderate. Wherefore
let us make sure of Eternal, and never
fading Riches. It was a choice saying
of *Lewis of Bavoyer*, Emperour of Ger-
many, *Hujusmodi comparande sunt opes que
cum naufragio simul exatent, i. e.* Such
Riches are to be got, as when a Ship-
wrack comes, they will Swim out with

us,

us. And these are only the Riches of Christ.

CHAP. VIII.

Containing a Second Reason, drawn from the excellency of a quiet, and submissive Frame of Spirit.

I now Proceed to a Second Reason, drawn from the excellency of this submissive Frame of Spirit, which yields to God, and Resignes all to his Disposal. Solomon tells us, Prov. 12. 26. *The Righteous is more excellent than his Neighbour,* and Prov. 17. 27. *A Man of Understanding is of an excellent Spirit.* Now wherein doth the excellency of this Wise Man Shine, but by the lustre of his Graces? Grace is the Beauty of the Soul, and no Ornament like those of Divine Graces, to Adorn a Christian.

Now a Man of a Wise composed Spirit, who depends on God for his Portion, and stays upon his All-Sufficiency, and makes it his Study to resign himself, and to submit to God's Will, in all Estates and Conditions whatsoever; such a Man doth in a Conspicuous and Eminent manner, exert, and exercise his choice

2. Reason drawn from the excellency of this submissive Spirit.

choice Graces, viz, *wisdom, Faith, Hope, Patience, Self-Denial, and Holy Courage*; Every one of these is an expedient, and help for the right Management of a Christian, excellent Spirit, amidst varieties of Hardships, and Sufferings incumbent on us.

1. Wis-
dom.
Prov. 22.
3.
Mich. 6.
9.

First For wisdom. As it is a sign of Prudence to *Foresee Evil*; so it is a Character of a Man of Wisdom, *To hear the Rod, and who hath appointed it.* He is a Wise Man, that deliberately observes the handy Works of God, and acknowledgeth his Wisdom, Power, and Sovereignty in ordering all Affairs. It's a doggish Quality to snarl at the Stone, and not to take notice of the Hand that Threw it. To make a strict enquiry into Second Causes, to find out such and such an Evil Instrument, and to quarrel wth them by reviling words, and revengeful deeds: Oh! How unsuitable is this to a Christian Spirit! That eminent Servant of *Jesus Christ*; Mr. *Dod*, was a signal example of Meekness, and Compassion towards his Enemies. In the beginning of the late, sad, and lamentable Wars, a Souldier who had Plundered his House, and gave him reproachful and threatening Language, a few days after, that Souldier being Sript

in the Battle at *Edge-Hill*, Fled for his Life, and came again to Mr. *Dod's* House in a forlorn Condition, ready to be Starved for want of Cloathing; which when that good Man Mr. *Dod* heard of, he sent Cloaths unto him, to cover his Nakedness. Here's the Wisdom of a Christian Spirit, to understand the great Duty mentioned by the Apostle; *Not to be overcome of Evil, but to overcome Evil with Good.* Rom. 12. 21.

When the Psalmist tells of the Afflictions of God's Children, *Psal. 107. 39.* and of their Deliverance, *ver. 40, 41, 42.* he Concludes, *ver. 43. who so is Wise, and will observe those things, even they shall understand the Kindness of the Lord.*

A Wise Man under Afflictions will inquire into the Cause, and reflect upon himself, as the Church did, *Lam. 1. 18. The Lord is Righteous, for I Rebelled against his Commandment.*

A Wise Man will inquire into the end of all God's Chastisements, and Labour to answer God's End, and that is to Repent, and Turn unto God. For this very Reason, *The Anger of God, is not turned away, but his Hand is Stretched out still; For the People turneth not to him that Smiteth them, neither do they seek the*

*Quid de
penarum
acerbita
te queci-
mur? u-
nus quis-
que no-
strum se
punit.*

Slav. lib.

3.

*A Deo
putimur,
sed ipsi
facimus
ut punia-
mur. Id.*

lib. 8.

Isa. 9.

the 12. 13.

the Lord of Hosts. Here then lieth the great Wisdom to understand *God's* Meaning, and end in Chastising, and that is to reform, purify, and new mold us, and to bring us forth out of the Furnace, purified Seven times. Every Good and Wise Man, should ponder in his Heart, and practise accordingly, that excellent Speech of *Elihu*, *Job.* 34. 31, 32. *Surely it is meet to be said unto God, I have born Chastisement, I will not offend any more. That which I see not, Teach thou me, If I have done Iniquity, I will do no more.* This is the right use of Wisdom under the Rod of Correction.

2. Faith.

Second, The excellency of this Spirit, Shines in a strong, vigorously acting Faith. The Apostle tells us, *2 Cor.* 5. 7. *We walk by Faith, not by Sight.* Sense fail'd in the time of a dark Vision, but Faith failed not, *Heb.* 2. 4. *The just shall Live by his Faith.* Estates, Contrivances, Friendship, and Favour of Men, Projects, and Expectations, all these may fail: A Believer cannot Live by any of these; but the Life of Faith is such an excellent Life, as we may compare it to *Goliath's* Sword, and say of the Life of Faith, as *David* said of that Sword, *Give me that, there is none like it.*

1 Sam.
21. 9.

What

What Wonders Faith did, the 11. Chap. to the *Hebrews* gives an ample Catalogue. Sense fail'd *Job* on the Dung-hill, he saw no visible means of Restauration to his former Enjoyments; yet how strenuously did his Faith act, *Job* 13. 15. *Though he Slay me, yet will I Trust in him.* And on his Dunghill, he saw his Redeemer. Reason was non-plust, *Job* 19. 25. concerning *Sarabs* bringing forth a Son against the Course of Nature: But *Abraham* against Hope, believed in Hope, that he might become the Father of many Nations, &c. See *Rom.* 4. 18, 19, 20, 21. *Stephen*, when the Stones were clattering about his Ears, saw *Christ* standing on the Right Hand of God. *Acts* 7. 55. We often Read in Scripture of *Christ* sitting in Majesty and Glory; but when *Stephen* was a Stoning, *Christ* was said to be a Standing, a ready posture to vindicate the Quarrel of his Suffering Servant. *Luther* gives Three grand Properties of Faith, viz. (1.) To believe things impossible to Reason. (2.) To hope for things defer'd. (3.) To love God when he shews himself an Enemy.

There are also two great Properties of Faith; One is *Prophetick*, to foresee Deliverance, Answers of Prayers, Removal of Judgments, and such like: A-

nother is *Magnetick*, to have an attractive Vertue to draw things near, that may seem to be afar off. Faith will Approximate a Promise, and by a patient waiting Spirit, acquiesce in the same, not doubting the performance thereof, in the appointed Season. Faith will trust God upon his Word.

3. Hope.

Ezra 10.
2.

Third, Hope acts vigorously in a disconsolate Condition. *Ezra* Comforts the People thus: *Yet now there is Hope in Israel concerning this thing.* Hope is like a Prop or Pillar, to support, and stay a Building from falling; It's an Anchor cast out in a Storm to stay the Ship. The Church quietly bore those sad Calamities incumbent on them, *Lam. 3. 26.* *It is good that a Man should both hope, and quietly wait for the salvation of the Lord. ver. 29. He putteth his Mouth in the Dust, if so be, there may be Hope.* But what's the Ground of Hope? Read *ver. 21. The Lord will not cast off for ever.* There's Hope, that the Rod will not alwaies be on our Backs: And there's Two strong Grounds for our Faith. (1.) There are Multitude of Mercies in God, *ver. 32.* (2.) He doth not Afflict willingly. We may add further, that God poureth not out his whole Wrath; but in wrath, he remembers Mercy. *God hath*

Heb. 3. 2.

hath not forgotten to be Gracious, nor shut up his loving Kindness in displeasure. Were it not for Hope, we should not receive such Comforts, from the Scriptures as we do. But amidst all the Troubles of *God's* People, they draw singular Grounds of Hope, and Consolation from the Scriptures. And to this purpose are the Scriptures Wrote, *Rom.* 15. 4. The Saints rejoyce in Hope, *Rom.* 5. 2. *Rom.* 12. 12. Although they are cast into Prison, they learn their Duty there, *Rev.* 2. 10. And though they are close Prisoners, they are *Prisoners of Hope*, *Zach.* 9. 12. Hope is the Saints Helmet, 1 *Thes.* 5. 8. In great Troubles and Perplexities, there's a Door of Hope to get out of them. For after *Achan* was Stoned, it was promised, that the *Valley of Achor* should be a Door of *Hope*. *Hos.* 2. Times of *Jacobs* Troubles, should be special times of *Jacobs* Trust. It was a dismal day mentioned, *Jer.* 30. 5, 6, 7. But there's Comfort near approaching. *It is even the time of Jacobs Trouble, but he shall be Saved out of it.* In the Grave, though the Body moulder into Dust, there's a certain Hope of a Resurrection, *Psal.* 61. 9. comp. with *Acts* 2. 9. Now the same *God* that can raise the Body out of the Dust, can raise

up those that lye in the Dust, though despised and trampled upon, by malicious and inveterate Enemies. *Anti-christ* shall fall, and never rise more: A Mill-Stone shall be put about his Neck, and he thrown into the Sea: But Gods People, though they may fall, they shall rise again; though their Sufferings be Sharp, yet they shall be short; as *Athanasius* said of *Julians* Persecution, *Nubecula est cito transitura*. And the greater the Sufferings of Gods People are for Righteousness sake, their Resurrection shall be more Glorious. There's Matter of Comfort and Duty, by them to be put in Practice, mentioned, *Micah*. 7. 8, 9. *Rejoyce not against me, O mine Enemy; when I fall, I shall arise; when I sit in Darkness, the Lord shall be a Light unto me. I will bear the Indignation of the Lord, because I have Sinned against him.*

Levius
fit patien-
tia, quic-
quid cor-
rigere est
nefas.
Horat.
Eccles. 7.
8.

Fourthly, There followeth the Exercise of *Patience*. And this will make an hard Yoak easy, and an heavy Burthen light. *The Patient in Spirit* (as *Solomon* tells us) *is better than the Proud in Spirit*. The Reason a Learned Author gives, is, because *Anger is Rash and Precipitate*, *Quia ira* is, because *Anger is Rash and Precipitate*, *præcep- est, finem nunquam expectabit, quod faciet patiens, & ira lenius iram moderabitur, exitum spectans. Merc.*

and

and will never expect an End; but a Man Patient, and slow to Anger, will moderate his Anger, expecting an End. By Faith, we possess the Head, by Love, we possess one another; by Patience, every one possesseth himself: wherefore *Christ's*

Charge is, to be again and again inculcated, *In your Patience, possess ye your Souls.*

The Saints are Recorded for Patterns of Patience, *Heb. 6. 12.* We are here Commanded to be followers of them, *who through Faith, and Patience inherit the Promises.* The Patience of

Saints is Commended, *Rev. 2. 19* *Rev. 3. 10.* There's a necessity of Patience, *Heb. 10. 36.* *Cyprian* that Holy Martyr tells us, *That we cannot receive the Crown of our Sufferings, unless Patience go before.*

And he saith likewise in the same Book, which is *De Bono patientia*, *That we are Christians, this is the Matter of our Faith and Hope; but that our Faith and Hope*

may come to any Fruit, we have need of Patience. This Grace of Patience shines in the Dark; and in the Night of Sufferings, puts forth it self more Conspicuously; For Sufferings are the Tryals of Patience. Hence it comes to pass,

that even in times of a dark Vision, when God clouds his Countenance, a Spirit endowed with Patience, Waits,

Luke 21.
19.

Non potest accipi
dolorum
& passionum corona, nisi
precedat
in dolore
& passionum
patientia. Cyp.
de Bono
patientia.
12.

Hoc ipsum quod
Christiani
sumus fidei
& Spei
res est; ut
autem
Spei & fidei
ad
fructum
sui possint
pervenire, patientia
opus est. Cyp.
de Bono
patientia.

Believes, Hopes, Prayes, and thus is prepared for the reception of Mercy, when it comes, and for the bearing of Sufferings whilst they continue. Lay then aside all querulous, murmuring, revengeful Thoughts, and let it be a Christians Strength to sit still, and wait quietly, and patiently for the Salvation of God.

5. Self-Denial.

Fifthly, Amidst Losses and Sufferings, Self-Denial Eminently appears, and shews itself. When the World Frowns, Enemies Rage, all Cystern, and Creature-Helps, are dried up quite, or Run very low; when Interests fail, then to keep a Composed quiet Frame of Spirit, and to get the Heart above Envy, Hatred, and Malice, is a rare Frame of Spirit. But it's much more an excellent Frame of Spirit, to deny a Man's self in time of Prosperity, when one enjoys the World (as we say) at Will, and to be in the Float of Prosperity, then to strike Sail, and to deny Pleasures, Luxury, and Excess, this is a property of an excellent Spirit. Of this Spirit was *Moses*, when he liv'd at Court, *when he came to Years* (more properly rendred, when he became Great) *refused to be called the Son of Pharaohs Daughter*. Thus did *Uriah* in a time of War, deny himself. *Godfrey of Bulloigne* would not wear a Crown

Heb. 11.
24.
virtue
2 Sam.
11. 11.

Crown of Gold, where *Christ* was Crucified with a Crown of Thorns. This Duty of Self-Denial is frequently Com-
manded in the Gospel, as an Instrumental means to receive *Christ*. And it's worth our Observation, that as we are Commanded to beg our Dayly Bread, Day by Day; so we are Commanded to Deny our selves, and to take up our Cross Day by Day. The same Expression we have in *Luke 9. 23.* and *Luke 11. 3.* For an Ambitious Man to Deny his Honours; a Rich Man, to Deny his Riches; a Voluptuous Man to Deny his Pleasures; these are great Acts of Self-Denial.

Abdicare a teipso, ne abdiceris a Christo; Repudiare, ut recipiaris a Christo Salv. lib. 5.

Ka3' 7. ut par: Ut dies diem sequitur, sic crux crucem excipit Beza.

Sixthly, and Lastly, there follows holy Courage, a well temper'd, and regular Zeal, which (as *Luther* used to say) when it's well Temper'd, it's the best gift of God. Here's a Critical Distinction of Zeal (which is of the right Stamp) from a private Grudg, or distemper'd Passion, viz. By being Zealous in the Cause of God, and by being meek in a Man's own private Cause. Of this Heroick Spirit was *Moses*; when a Calf was made, and there was Dancing about it, *Moses* Transported with singular Zeal, threw the Tables out of his Hand, and Broke them, and Stamp'd the Calf to Pow-

6. Holy Courage.

Ira in suo loco est optimum dei donum. Luther.

*Causa
redditur
cur Deus
injuriam
Mosis ul-
ciscendam
credide-
rit, quia
ipse in su-
is injuri-
is ferendis
erat lenis-
simus.*
Grotius.

*In aliis
mansue-
tus ero, in
Blasphe-
miis in
Christum
non item.*
Zuingli-
us.

*Si Pati-
bulum
crucis (in-
quit Mar-
tyr) Ex-
pavesce-
rem, glo-
riam cru-
cis non
predica-
rem Bern.*
in vigiliis
Andree.
Cout-
zen.
Aula spe-
culum. P.
47.

der, and caus'd Exemplary Justice to be Executed upon the Idolaters. Thus Zealous was he for the Cause of God: But in his own Cause, none more Meek; for when Aaron, and Miriam chode with him concerning the Ethiopian Woman; the Text gives an ample Testimony of his Meekness, leaving it upon Record, Numb. 12. 13. Now this Man Moses was very Meek, above all the Men which were upon the Face of the Earth. Luther used to say, in the Cause of God, *Hic gero titulum, cedo nulli.* Though Zuinglius was of a comparative Moderation; yet in case of Blasphemies, he was a Man of Courage. The Courage of Martyrs, is renowned in Ecclesiastical Histories. Amongst variety that might be named, I'll relate only this following, viz. The History of *Surgius* and *Bacchus*, two great Courtiers, who being accused for Christians, and commanded to Offer unto Idols, refused to go to the Temple, and gave this answer to the Emperour. *Nos Imperator sola terrena militia tibi obstricti sumus. In animas nullum tibi jus est; Illarum Dominus est solus Deus.* There are two Apostolical Characters of Zeal, which if observed, we may go on Courageously, and Prosper. One is, Zeal must be in a good Matter, Gal, 4. 18.

Sam's

saul's Zeal before his Conversion, was stark naught. And the other is, it must be according to Knowledge, Rom. 10. 2. Luther used to say, That to Preach the Gospel, was to bring all the Devils in Hell about his Ears; yet he was resolved, That if every Tile on the Houses was a Devil, he would go to Worms, and Preach the Gospel.

Predicare Evangelium est derivare in se furorem totius Inferni & Satanae. Luth. Loc. Com.

CHAP. IX.

Containing a Third Reason drawn from the Utility and Benefit, accruing from this yielding Submissive Spirit.

A Third Reason shall be drawn from the Utility and Benefit, accruing from this yielding Submissive Spirit. The Benefit is exceeding great, because hereby the whole Man is set in a right Frame and Order. When we can cheerfully rely upon God, and depend upon his All-Sufficiency, then our Thoughts, Words, Affections, and Actions, even our whole Life and Conversation, are all Ordered aright, and we are exceeding great gainers thereby. Now to Prosecute these Four Particulars.

Reas. 3. from the Benefit of a Submissive Spirit.

First,

1. Here-
By our
Thoughts
are
Rightly
ordered.

Jer. 4.
14.

First, Our Thoughts are rightly Ordered. The *Thoughts* may be compared to the *Reubens* of our Souls; *They are the beginning of our Strength*; but they are as *Reuben* was, *Unstable as Water*.

How many vain Thoughts seize on us; But though they come violently upon us, we must not willingly give them any Harbour or Lodging. *How long shall thy vain Thoughts lodge within thee?*

Thoughts are the Womb to conceive Vanity; wherefore the Physicians Rule is, *Obsta Principiis*. Our care must be to crush the *Cockatrice* in the Egg, and to stifle bad Thoughts in the first Conception: As Streams flow from the Fountain, and as the Fruit grows on the Tree; so Thoughts flow from, and grow out of the Heart. Out of the Heart proceed both good and evil Thoughts. And it may be Marked, that what Sin a Man is most prone to, his Thoughts run most that way. Let's beware of allowing our selves in any Evil *Thoughts*, least those *Thoughts* bring forth Evil *Words*, and those *Words* end in abominable *Deeds*. Because Thoughts come not within the compass of Man's Cognizance, and so are not liable to Man's Punishment; God himself will Punish them most Severely. For God Threatneth, *Jer. 6. 19. Hear*

O Earth! Behold I will bring Evil upon this People, even the Fruit of their Thoughts. Thoughts are not free (however some presume) from the Judgments of God. A good Remedy to Cure evil Thoughts is prescribed, Prov. 16. 3. Commit thy Works unto the Lord, and thy Thoughts shall be Established. And likewise we should bear in our Mind, Heb. 4. 12. That God's Word is a discernor of our Thoughts. Let's then abandon vain ungodly Thoughts, distrustful, carking, and vexarious Thoughts, and labour to get our Thoughts quieted, and settled, and established upon the Word of God.

Kp. l'ind's
ἐν θυμῷ
συν.
Quia cogitationes compaginat
natas se-
cernit
q. d. Hic
filius Dei
na in loc.

ad haec omnia efficax est, nihilque illum latere potest. Tena in loc.

Secondly, If we believe God's Omnipotency and Omniscience, his care and providence in Governing of the World, then our Tongues will be bound to their good Behaviour; they will be set in such an excellent order, as all querulous reviling Language will be avoided. The Apostle hath a great Expression, concerning the ill Government of the Tongue, *Jam. 3. 6. That he setteth on Fire the Course of Nature.* If then (O Christian) thou wouldest learn the right Art of the

2. Our
Tongues
will be
rightly
ordered.

Φλογίζε-
σα τὸν
τροχὸν
τῆς γλῶσ-
σῃς.
Rotam
nativita-
tis nostrae.
Qui ca-

luminiatur, non satis est quod vapulet in corpore suo, sed ^{Qui ca-} propter eum
vapulet nudus. Drusus,

Govern-

Government of the Tongue; thou must begin at thy Heart first, and reform that: For the disorders of the Tongue, usually proceed from the disorders of the Heart. A rotten Heart, vents it self by a rotten Language.

Θεῖον
ἐν ᾧ
χρῆς ὁ
μιλίας
κακαί.
καὶ οἱ
μιλῶν
καὶ αὐ-
τὸς ἐκ-
βύθον κα-
κός.

Tuba
Rebellio-
nis.

Cele-
brabo te
Fetova,
quia mihi
iratus,
redieris
et amena-
tim in
gratiam.
Calv.

Hence the Apostle cites *Menander* (a Warrant, that Heathen Authors upon a good occasion may be quoted) *1 Cor.* 15. 33. *Evil words corrupt good Manners,* and it followeth in the same Author, *If thou conversest with Evil Men, thou thy self will be Evil.* *Luther*, was falsely reported (for it was his Enemies custome to raise Slanders on him) to be a Trumpet of Rebellion. But our Tongues ought to be the Trumpeters of our Creators Praise and Glory. We are exhorted, *Psal.* 100. 4. *To be thankful unto God, and bless his Name.* A great, and signal Act of Thankfulness is mentioned, *Isa.* 12. 1. *O Lord I will Praise thee, though thou was Angry with me.* To Praise God for Chastisements, and to acknowledge with Thankfulness the benefit of Afflictions, is so high a pitch, as few can attain unto it. How have many learned to bridle their Tongues, and to set a Watch before the Door of their Mouths, after they have felt the smart of Afflictions? Some given to rash Cen-
suring

suring and Murmuring, have learned to be of a more calm and charitable Frame of Spirit. Some given to frothy Discourse, and vain Jestings, after they have been under the Rod of Correction, have proved more serious and sober in their Discourses. The Apostles charge is, Eph. 4. 29. *Let no corrupt Communication proceed out of your Mouth, but that which is Good, to the use of Edifying, that it may Minister Grace to the Hearers.* The

word rendered *Corrupt* cometh from a Verb, that signifieth to *Putrify*: Rotten Words, and Putrifying Speeches become not Christians. Neither doth customary jesting become us; though a facetious, affable Behaviour kept within due bounds is commendable; yet a jesting and frothy Spirit, is much unbecoming a Christian, *ἑυφρανία*, though it be reputed for a Vertue in *Aristotle*, yet it's reckoned by Saint Paul amongst those things which *Are not convenient*.

Cicero himself sets bounds to jesting; and tells us, that we are not Born for sport and jesting. And it's a Verse not more common than true.

Non patitur ludum, fama, fides, oculus.

videamur; sed ad severitatem potius, & ad quadam studia graviora atque Majora. Cic. offic. lib. 1.

σάπρος
ἀσύνετος.
Putrefa-
cio, trans-
latio ab
arboribus
quidam
prætul-
erunt, spur-
cus, obse-
nus, ac
corruptus.
Drus.

Eph. 5. 4.

Non ge-
nerati su-
mus a na-
tura, ut
ad ludum,
& jocum
facti esse

But

*Sensus
est Sim-
plicissi-
mus, Stul-
tos Ser-
mone or-
nare de-
lictum &
offensum.*
Mercer.

But what shall we say of some who jest at Sin, and when they hear or see notorious Debaucheries, laugh and jest at them, *Solomon* gives them a Brand of Infamy, *Prov. 14. 9. Fools make a mock at Sin.* And those especially are to be reprov'd, who vent their frothy Fancies in a Pulpit, having no reverend Thoughts of the dreadful Presence of God; to them I may apply those sayings. *Qui ludunt in Cathedra, lugebunt in Gehenna. Non est tutum ludere cum sacris.*

3. Our
Affec-
tions must
be set in
Order.

Third, Our Affections will be set right. We are apt to misplace our Love, Loving where we should Hate, and Hating where we should Love. Our Joy, Hope, Fear, &c. are out of Order, and placed upon wrong Objects. It's almost as difficult, to hold the Wind in ones Fist, or to turn the Tide, as to bound the Affections. To Conquer an inordinate Affection, is a great Victory. But for a Man to have no Rule over his own Spirit, is (as *Solomon* saith) *Like a City that is broken down, and without walls.* A Man that hath no Government over his Passions, exposeth himself in all Companies, to variety of Mischiefs. He resembles *Samson*, who was amidst the *Philistines*, after his Locks were Shaven.

*Te vin-
ce, &
mundus
tibi vic-
tus est.*
*Prov. 25.
28.*

Affecti-

Affections, we may compare to Fire and Water, which are good Servants, but bad Masters. Fire, we say is good upon the Hearth, but mischievous in the Thatch. If Water Keeps within its Banks, we are Secure; but when it breaks through, and makes an inundation, it may Drown a whole Country. For Instance, in the Affections of Love, Joy, and Anger; to use these with Moderation, may be useful: A Stoical Apathy is hurtful, and when Passions are immoderate, then they become exceeding Prejudicial. To Mourn for the loss of a dear Relation, argueth a Sympathizing tender Heart; but to Mourn as without Hope, is not beseeming a Christian, and to Mourn so, as to become the Elegy, and the Hearse, to be thus immoderate in our Sorrow, becomes Sinful. When Reason rules a Man, he is his own Master; but when Passion rules him, he is his own Slave. Wherefore the best (as I suppose) of Heathen Orators adviseth, || *That we make our Appetite obedient unto Reason.* To be like *Hercules Furens*, or like the *Lunatick* in the Gospel, rending and tearing himself, or like a Door pluckt off the Hinges. So is a Man, who cannot Govern himself, and hath no command of his Pa-

ssioras.

in O. 3.
and BA
ed flum
ni 31
nobio
|| *Cur-
dum est ut
appetitus
rationi o-
bediam-
rem prae-
beamus.*
Cic. 1.
lib. Off.

*Magnus
est Domi-
nus, qui
sibi impe-
rat.*

sions. *Fortior est qui se, quam qui for-
tissima vincit — Mania.*

Wherefore, as when a River breaks
all Banks and Bounds, Men cut a Passage
elsewhere to turn the Stream; so let the
Stream of our Affections be turned, and
then all will be well; And to this the
Apostle exhorteth, *Coll. 3. 2. Set your
affections on things above, and not on things
on the Earth.* To turn the Fear of Man,
into the Fear of God, to turn Worldly
into Heavenly Joy, Carnal Love, into
Spiritual Love, Earthly Desires, into
Heavenly; to cease from rash Anger a-
gainst our Brethren, and to be Angry
against Sin. O! What a Blessed Al-
teration is this, and a change every way
for the better!

4. Our
Actions
must be
set in
Order.

*Non habitu Sapieniam, sed
mente preferimus; non elo-
quimur magna, sed vivimus.*
Minuc. Fel.

Fourth, Our Actions, and our whole
Conversation must be rightly Ordered.
What are all fair Speeches, unless Acti-
ons keep pace with them? To speak,
and to do. To name the
Name of *Christ*, and to
depart from Iniquity;
to Hear and Practise;
herein consists the Vitals
of Religion. Therefore the Profession,
and Conversation ought to go together
in a Mutual Equipage. It's a good Ad-
vice,

vice, *Speak that I may see thee, for words without Deeds cause Shame.* When we have been put into a Furnace, we should come forth as Gold. When we have been emptied from Vessel to Vessel, our old Scent should be took away. Our Conversation should be Holy: We should walk Circumspectly. Do we profess Submission, and Resignation of all that's dearest, and nearest unto God. If so, the Holiness of our Lives will Testify the Truth of our Profession. When we meet with straits and difficulties, and hard measure, from unreasonable Men; we dare not take irregular Courses; we dare not practise any eccentric Motions. The Primitive Christians in *Tertullians* time, profess, *Ora-
mus, non pugnamus*, q. d. *we Intreat, we Fight not.* *Ambrose* in his time, mentions an excellent Professor, that said, *Willingly I will not desert my Place where-
with I am Entrusted; being compel'd, I know not how to resist; for our Weapons are Prayers and Tears.* The same good Spirit of God guide all Suffering Christians, that they may Suffer as Christians, by choosing Affliction rather than Sin; and not Suffer as Evil doers, by resisting Authority, or acting beyond their Callings, in any indirect irregular

*Loquere
ut te vi-
deam;*

*dicta e-
nim factis
deficien-
tibus eru-
bescunt.*

1 Pet. 1.

*15.
Eph. 5.
15.*

*Volens
locum mi-
hi com-
missum
non dese-
ram, co-
actus re-
pugnare
non novi,
Arma e-
nim nostra
preces
sunt & la-
chrymæ.*

*Amb.
Hom. de
Basil.
tradend.*

H

Motion.

Patienter expectemus ultionis diem, nec ad vindictam doloris nostri querula. & invidiosa festinatione. prope-remus.
Cyp. de Bono patient.

Gal. 6.
16.

Motion. Unbelievers (in their Distress) betake themselves unto indirect, and unlawful Means; and they pay dear for taking of wrong Courses. But a True Believer repairs to *God* for Counsel. *God* is his Riches, Refuge, and hiding Place: He dares not presume to take *God's* Office out of his Hand, by pursuing a personal Revenge; but he leaves Revenge unto *God*. In a Word, the whole Conversation of a Christian, is so Ordered, according to the Rule of the Word of *God*, as he will not recede from it; but Order his Life accordingly. *And as many as walk according to this Rule, Peace be to them, and Mercy, and upon the Israel of God.*

CHAP.

CHAP. X.

Containing a Fourth Reason, concerning the
sad and mischievous Consequences of
Striving, Strugling, and Repining a-
gainst God.

A Fourth and last Reason shall be *Causa* Reason
a *contrario*, drawn from the Mis- 4. from
chiefs of striving against God, and not the Mis-
relying and depending upon him; this chiefs of
will appear more Evidently, by these striving
following Convictions. against
God.

First, Repining, Discontent, and 1. Mur-
Murmuring, Justly provoke God to bring muring
those Evils upon us, which we Fear, provokes
with greater strength, and renewed vi- God to
olence. None ever Opposed God, and bring
Prospered. Children, by Strugling, those E-
have more Lashes inflicted on them. vils up-
on us,
which
we Fear.

What gain'd the *Israelites* by Murmur-
ing, but dreadful Judgments, one upon
the Neck of another? They boasted of
their Onyons, and Garlick, and Flesh-
Pots in *Egypt*, and Murmured for want
of Food in the Wilderness; God sent
them Manna and Quails; It was sweet
Meat, but there was sower Sauce added
to it; For, *while the Meat was in their*

Intellectui fides
aditum
aperit, infidelitas
claudit.
Aug.
Ep. 3.

Mouths, the Wrath of God came upon them, and Slew the Fattest of them, and smote down the chosen Men of Israel, Psal. 78. 30, 31. And what was the Ground of all, but unbelief, ver. 32. For all this, they Sinned still, and Believed not for his wondrous works. And what Judgments successively befell them, is set down, ver. 44, 45, 46, 47, 48, &c. And however, Men may Murmur and Repine, they are never the nearer; for God's Will shall stand, when all is done. Men hurt themselves, but do not in the least help themselves by Murmuring.

2. By
Murmuring,
Men become
their
own Tormentors.

Second, By Murmuring, Discontent, and Non-submission, Men become their own Tormentors, and Executioners. When a Burthen, I say, is imposed upon thee, and thou Frettest, and Fumest, and Disquietest thy Self; thou makest thy Burthen heavier, and thy self more unfit to bear it. Patience and Chearfulness facilitate a Burthen, whereas impatience adds more Load thereunto. || Cyprian, that excellent Martyr tells us, That what Patience Builds up, Impatience Destroys. Jonah added to his Affliction, by Fretting for the Loss of his Gourd.

*Omnia
omnino
quæ pati-
entia ope-
ribus suis
ædificat
ad gloriam,
impatientia destruit ad ruinam.*

Cypri. de Bono Patientiæ.

Thirdly,

Thirdly and Lastly, Hereby (when we give way to unbelieving, discontented Thoughts) we call the Attributes of God in Question; we Question the Power of God, as the Murmuring Israelites did, *Psal. 78. 19. They spake against God: they said, can God Furnish a Table in the wilderness?* We Question the Truth, Goodness, and Faithfulness of God; We Traduce Divine Providence by Unbelief, and Murmuring. This is that grand Damning Sin (though there's no Sin, but deserves Damnation) mentioned in the Gospel, *John 8. 24. If ye Believe not that I am He, ye shall Dye in your Sins.*

3. Murmurers call Gods Attributes in to Question.

For this Sin of Unbelief, the Lord, on whose Hand the King leaned, was Trod to Death in a Crowd. For this Sin, *Zachary* was struck with Dumbness. This Sin excluded out of the Temporal Canaan, the unbelieving Jews. And unbelievers are excluded out of the Eternal Canaan; For the unbelieving, are Rankt in the Bed-roll of those abominable Sinners, which shall have their part, in the Lake that Burneth with Fire and Brimstone, which is the Second Death.

2 Kin. 7. 19.

Luc. 1. 20.

Heb. 3. 19.

Rev. 21. 8.

CHAP. XI.

Containing a Resolution of particular Cases.

3. Head
contain-
ing a Re-
solution
of parti-
cular
Cases.

Case 1.
concern-
ing the
Prospe-
rity of
Wicke-
Men.

IN the next place, I come to lay down some particular Cases, and return Answers accordingly.

The First Case is concerning the Prosperity of Wicked Men, and the great Confluence of outward things, which they enjoy. This Stumbled David, *Psal. 73. 2, 3, 4, 5. and ver. 12.* He prefixeth a Note of Observation. *Behold, these are the ungodly that Prosper in the World, they Increase in Riches.* But observe what Course David took for Satisfaction, *ver. 16. 17. When I thought to know this, it was too Painful for me, until I went into the Sanctuary, then understood I their End.* And what was their End, the 18. *ver.* Specifies, *Surely thou didst set them in slippery Places, thou castest them down into Destruction.* Who of any Understanding will envy the Risings and Promotions of Wicked Men, when he hears of their miserable Downfall? The higher Wicked Men are, they are more in Danger of swift and utter Destruction.

struction. Sheep, put into the best Pastures, come soonest to the Shambles. How many Wicked Men are Fatted to the Day of Destruction! What will Riches a-

Quo alius extolluntur, eo periculofori loco constituuntur, ut citius corrumpant. Mollerus.

Zeph 1. 18.

vail in the Day of God's Wrath? Neither their Silver, nor their Gold, shall be able to Deliver them in the Day of the Lord's Anger. The Prosperity of the Wicked Stumbled, *Jeremy, c. 12. 1, 2.*

Righteous art thou, O Lord, when I plead with Thee: Yet let me talk with Thee of thy Judgments; wherefore doth the way of the wicked Prosper? wherefore are all they Happy, that Deal very Treacharously? Thou hast Planted them; yea, they have taken Root, &c. But observe, how the Spirit of the Prophet is raised to Pray against them, *ver. 3.* Pull them out like Sheep for Slaughter, and prepare them for the Day of Slaughter.

Quicquid nobis temporaliter mundus aridet, magis est periculum quam ornamentum.

For a more particular Answer to the Case propounded, we are to lay down these Four ensuing Considerations.

Aug. Sermon. 53.

First, Riches, Profits, Pleasures, Promotions, and Honours, and what else are the Worlds Darlings; when the Quintessence is extracted out of them all, when they are at the best, they are neither Divisive, nor Constitutive, i. e.

1. Riches are not distinguishing Signs.

They neither distinguish a good Man from a bad; neither do they Constitute any Man Good, and Happy to Eternity. Some good Men are Rich, as *Abraham, Isaac, Jacob, David*, and others, who were both Rich in Grace, and Rich in Gold and Silver.

Genre
nobilis,
Sancti-
tate nobili-
or. Hie-
ron. de
Paula.

Nobili-
tate gene-
rosus es &
Parentes
tuos lau-
das, omnes
tamen pa-
ri sorte
nascimur,
sola virtu-
te distin-
guimur.
Minuc.
Fel.

||
רַכִּבִּלִּים
A verbo
nephel
quod sig-
nificat
cadere,
vel quia
a vero Dei
cultu

decederant; Vel quod more Gigantum Deum Deique filios praeiuvae
appugnarent, Piscat.

Some good Men are Noble, as *Theophilus*, to whom Saint *Luke* Dedicates his Epistle. The Apostle saith, *1 Cor. 1. 26. Not many Noble are called*: He saith, *Not many*; he doth not say, *Not any*. For some are both Enobled by the *New-Birth*, and by a Noble Extracti- on from their Parents; but Vertue is the best Character. But for the most part it comes to pass, that good Men are Poor, Ignoble, and Contemptible, in the Eyes of the World; and Vile, Prophane Men, are Rich and Great, and bluster in the World, like those proud swelling Gyants, who made Men to Fall; therefore, they have their Name in the || Original. *Nimrod, Esau, Haman, He- rod*, the Rich Glutton, were Great and Rich in the World; but we Read not of one Dram of Grace, in any one of them. We may not conclude, because they have outward Happiness, which

this

this World gives, therefore they shall be Happy to Eternity. Neither may we conclude, because others are Poor, set at Naught, and Trampled on, in this World; therefore, they shall be here, after Miserable. Solomon determines the

Case, *Ecclesi. 9. 1. No Man knoweth either Love or Hatred by all that is before them.*

The Parable of the Rich Man and Lazarus, sheweth a great Difference in their Worldly Estate. One was

Cloathed in Purple, the other, a Beggar full of Sores, *Luke 16. 19, 20.* One Received his Good things, It's said, *Ida a, a-*

ba us, i. e. such things as he Esteemed so, even the Pomp and Bravery of the

World: these things the Rich Man Enjoyed, and he Fared deliciously every Day:

But the other, even Lazarus Received Evil things, *i. e.* Poverty, Sores, Na-

kedness, Contempt, Ignominy, and Variety of Afflictions. But there's a vaster

Difference in their Eternal Estate, *ver. 25.* Lazarus was Comforted, and the Rich Man

Tormented.

Second, Consider further, the Wicked Rich Men of the World, have their Por-

tion in this Life. Seeing they place their Happiness in Earthly things, and

perium, quantum quantum est, nihil est, nisi panis mica, quam dux pater familias projecit canibus. Luther in Gen. 2.

Inops, cui nemo olem fert.

Sese Ex-bilarabat quotidie Splendide. Bez.

2. Wicked Rich Men have their Portion in this Life. Turci-cum Im-

make

make the World their God, that's all the Happiness, which they shall have: *David* prayed to *Be delivered from Men of the world, which have their Portion in*

*Psal. 17.
14.

Ne magni pendamus terrenum felicitatem, quæ malis etiam plerumque conceditur. Aug.

de Civ. Dei lib. 2. C. 23.

this Life. * Their Portion is soon wasted; Their Honours sometimes are laid in the Dust, and they survive to See their own Degradations and Infamy; as Histories Record variety of Examples. However, Death Levels the Noble Man with the Peasant. And if you ask what becomes of Riches, you may as well ask, What becomes of Eagles flying in the Air? It's as easy to stay the Flight of so many swift Birds, as the Flight of Riches: They are Winged Creatures; so *Solomon* tells us, *Prov. 23. 5. wilt thou set thine Eyes upon that which is not? For Riches certainly make themselves wings,*

Quod miraris pompa est, ostenduntur istæ res non possidentur, & dum placent, transeunt. Sen. Epist. 110.

they Fly away as an Eagle towards Heaven. *Seneca* hath a notable Passage; *That (saith he) which thou admirest, is but*

Pomp, these things are shewed, not possessed, and whilst they please, they pass away.

Nulla res longa est omnique felicitas sæculi, dum tenetur, amittitur. Hieron. vid Sleydans Hist.

However, Wicked Men abuse their Riches to Luxury, and Riotousness, and abuse their Greatness to Trample

on others; yet it's altogether unlawful to rob or spoil any, because they are Wicked. The Frantick Practices committed at *Munster*, by *John of Leyden*, and his Complices are Abominable in the Sight of God, and all Good Men. It's a received Maxime, acknowledged for Truth amongst Orthodox Divines, viz. *Dominium temporale non fundatur in gratiâ*. Another is suitable to it, *Gratiâ destituti Dominio non excidunt temporali*. What Charge God gives for the Posterity of *Esau* (though he was a Man hated of God for his Prophaneſs) you may ſee, *Deut. 2. 5*. *Meddle not with them, for I will not give you of their Land, no not ſo much as a Foot-breadth; becauſe I have given Mount Seir unto Eſau for a Poſſeſſion*. Now then, if the Riches, Honours, and Pleaſures of this preſent World, be all the Heaven, which ungodly Men look after; there's not the leaſt cauſe of Envyiſng of them. The meaneſt Beggar that hath Intereſt in *Chriſt*, would not change Conditions with ſuch vile Perſons, as *Antiochus*, *Nimrod*, and ſuch like. Sanctified Poverty is infinitely to be prefer'd before unſanctified Riches. Afflicted Godlineſs, is better than Prosperous Wickedneſs.

Third,

3. Rich-
es are
but the
Blessings
of the
Left-
Hand.

Third, Put all the Greatness, Honours, and Riches of ungodly Men together, in their highest Grandeur and Accomplishments, that the World can give them; yet they are but the Blessings of the Left Hand, such as Wicked Men may have, and yet be Miserable to all Eternity. They are not Blest to them; they have not *Christ* with them. Oft-times they are got by Fraud, Robbery, and Oppression; by Grinding the Faces of the Poor, by raising a Foundation to Build upon others Ruines. Sometimes they decay Miserably, and are Consumed, they know not how, as *Job* mentions, c. 20. 26. *A Fire not Blown, shall Consume him,* (i. e.) he shall be Consumed insensibly, and secretly. || Otherwise, they are snatcht away Suddenly: So was the Rich

|| Et si ab hominibus non injiciantur in eum manus, divino judicio Consumetur. Merc.

Man (when he was Plotting, and Projecting how to dispose of his Riches) took away Suddenly,

Non hoc levamen denique ærumnis datum est, videre Saltem & nosse quo pereant malo. Sen in Agamem.

Luk. 12. 20. And when Death Surprizeth a Man, then all his Thoughts

vanish; all his Contrivances, and Designs come to nothing. There are two dreadful Curses against Oppressors, and Extortioners: One is,

Jer.

Jer. 17. 11. As the Partridge sitteth on Egges, and Hatcheth them not; so he that getteth Riches, and not by Right, shall leave them in the midst of his Days, and at his End, shall be a Fool. The other Curse is, Hab. 2. 9. Wo to him that Coveteth an Evil Covetousness to his House, that he may set his Nest on High, that he may be Delivered from the Power of Evil: And Read, ver. 11. For the Stone shall Cry out of the Wall, and the Beam of the Timber shall Answer it.

Fourthly, Wicked Men have a dreadful Account to make, for the abuse of their Riches, and outward Prosperity. Their Rioting, Luxury, Drunkenness, and Gluttony, will bring black Bills of Indictment against them, at the impartial Tribunal of Christ. Imprimis, So much precious Time, and great Sums of Money, Squandered away in Drinking, Healthing, Carrowsing, oft-times Perverting the Order of Nature, by turning Day into Night, and Night into Day. Item, So great a Patrimony spent in Gaming, and all sorts of Voluptuousness. Item, Great Revenues spent upon Harlots, &c. When the general Audit comes, How Dreadful will the Condition be of great ungodly Persons? He that could Ride many Miles in his own Land;

4. Wicked Men have an Account to make for the abuse of their Riches.

Land; and he that on Earth, possessed Thousands of Gold and Silver, cannot for one Moment, Bribe *Satan*, nor abate the Flames of Hell. He that Persecuted others, and made them to Fly before him, would be glad himself to Fly into a Hole, and wish that the Mountains, and Rocks would be so favourable, as to hide him from the Wrath of the Lamb. Let the Living, and O! That the Living would lay to Heart, the Sacred Irony of the Wise Man, *Eccles.*

II. 9. Rejoyce Young Man, in thy Youth, and walk in the wayes of thy Heart, and in the Sight of thine Eyes,

|| Qui voluptatibus indulget & Genio, cogitet sibi reddendam esse rationem coram Deo de omnibus tum dictis tum factis suis. Drus.

|| but know thou, that for all these things, God will bring thee into Judgment.

This, *But*, Stands like the

Jer. 20. 4. Angel in the way with a drawn Sword, to Divert the presumptuous Carreer of Balaam. This But, if well Considered, would make a Sinner like Pasbur, when his Name was changed into Magormis-sabib, make himself a Terror to himself.

Dan. 5. 6.

This, But, is like that Fland-Writing that Loosened the Foynts of Belsbazar, amidst his Cups, and made His Knees Smite one against another. The Day of Judgment will set all Right, and then will be Pronounced an impartial Sentence; then all false

false Judgments will be revoked. Saint Bernard saith, *The Day will come when God will Judge over again, all those things that are Judged amiss.* Upon all these Considerations, there's no cause of Envyng the Prosperity of great ungodly Men.

Vener, veniet Dies, quando male judicata re-judicabit Deus. Bern.

I Proceed now to a Second Case, Concerning the Adversity, and manifold Afflictions, and Sufferings of Godly Men; such as truly Fear God, are made a prey to Wicked Men,

Case 2. Concerning the Adversity of the Godly.

even the very Butt, whereat they Shoot their keenest Shafts of Malice and Hatred. The best of Men, oftentimes Drinks deep of the Cup of Affliction.

Infelicitatis est, adversa nescire: miserum te judico, quod non fuisti miser. Hieron. M.

Many are the Afflictions of the Righteous. They enter into Heaven, Through many Tribulations: All that will live Godly in Christ Jesus must Suffer Persecution.

Psal. 34. 19. Acts 14. 22. 2 Tim. 3. 12. John 16. 33.

Christ hath foretold that his Children, should in the World meet with Tribulations, The Title of Psalm 22. is, *Ajeth Shahar* (i. e.) *The Hind of the Morning* Hunted, and Pursued. That Psalm, is a Prophecy of Christ's Sufferings, and upon a serious Comparing of it, with Mat. 27. we shall find this Chapter to be a perfect Commentary upon that Psalm.

But

Quest. But if we ask, How comes it to pass, that the Righteous, and Holy Servants of God, Suffer such hard things, and meet with such great Sufferings in this World? I shall lay down an Answer in these ensuing Particulars.

Ans.

1. The Godly have not their Portion in this Life.

Mich. 2.

7.

1 Pet. 5.

4.

1 Pet. 1.

4.

Εὐφρίμης
ἔφη ἐμοὶ
ὡς Κισ-
σορα μὲ-
λει τῆς
πατρί-
δος, ὅτι
ἔστι τὸν
ἐρανόν.

First, The Godly have a Portion prepared for them in a better Life. Here is not their Portion; here is not their Riches; *Here is not their Rest.* They have a brave Reversion, i. e. the Kingdom of Heaven: That's *Christ's* Purchase, and the Saints Inheritance: This is a *Crown of Glory, that Fadeth not away:* This is an *Inheritance. Incorruptible and Undeiled, and that Fadeth not away, Reserved in Heaven,* for all true Believers. When *Anaxagoras* was ask't, Hast thou no Care of thy Country? *Yes* (saith he) *I have a great Care of my Country,* and he Stretched out his Hand towards Heaven, implying that Heaven was his Country. The Godly have, as it were an Hell here in this World, by reason of Persecution, Ignominy, Disgrace, and the Hearing, and Seeing the Abominations of Wicked Men: The Wicked have, as it were an Heaven in this World; (for so they Esteem their Bravery, and Jollity.) They are Described in their Characters, *Plal. 73-5, 6, 7.*

They

They are not in Trouble as other Men: neither are they Plagued like other Men. Therefore, Pride compasseth them about, as a Chain: Violence covereth them as a Garment: Their Eyes stand

out with Fatness: || they have more than Heart can misb.

Now who of Understanding, would Envy such Men their Por-

tion, which they Possess for a few days, and afterwards become Miserable unto all Eternity? A good Man said well (if it be well Interpreted) Give me Heavens Misery (i. e. Afflictions, Troubles, and Sufferings, which meet us in our Way to Heaven) And take thou Hells Happiness; i. e. the Pleasures, Profits, and Riches of this World; which is all the Heaven that Wicked Men shall have. Better to go with Lazarus full of Sores to Heaven, than with the Rich Glutton in all his Mirth and Jollity to Hell. The Contemplation of Heaven, and Meditation of the Glory that shall be Revealed, will Sweeten the most bitter Pill of Affliction.

Stultæ eorum cogitationes nullis finibus possunt claudî aut coreceri. Quò enim plura affluant, eo Majora appetunt subinde. Cupiditates hominum sunt insatiabiles. Mollenus.

Second, Whatsoever Afflictions God's People Suffer, they are Sanctified unto them, by God's gracious Hand, and turned unto their greater Good, as is evi-

2. The Afflictions of God's People are Sanctified.

dent from *Rom.* 8. 28. There's no Exception. *All things*; Be they Losses, Persecutions, Imprisonments, Exiles, even the greatest Mischief that Men and Devils can contrive against God's Children; Yet all *shall work*

[Non dicit quod non accedat quicquam periculi, ceterum ad bonum cooperetur: hoc est quod ipsis periculis utatur ad bonorum insidias, & calamitates sustinentium probationem. Occumen.

together || for Good to them. By Afflictions

God's Children are defecated, by being emptied from Vessel to Vessel, they are Rinsed and

Cleanfed; by being cast into the Furnace, their Dross is took away. He that ran a Sword into his Enemy, with an intention to Kill him, let out his Imposthume, and so against his will, saved his Life. So wicked and violent Adversaries, may, against their will, do good to the Children of God: They may put them more and more upon searching their own Hearts, and upon more circumspect Walking. *Carthage* Emulating *Rome*, and *Rome* Emulating *Carthage*, both of them became mutually more Industrious; likewise, more Watchful, and more Valorous. But sure I am, that God so Orders the Sufferings of his People, as to make them gainers thereby. Although their Enemies intend nothing but Ruin, and Destruction

struction to them, yet God brings much Good out of the Evil Designs of the vilest, inveterate Enemies; so that Experimentally, a Suffering Servant of God, can say, *I had Perished, unless I had Perished.* Periissem
nisi peri-
issem.
Themis-
tacles.

Third, The Afflictions, and greatest Sufferings, are but Momentary; for at the longest; they last but while they Live in this vale of Tears, in this present World; but the Mercies reserved for them, last to all Eternity. 3. The
Saints
Afflic-
tions are
but Mo-
mentary.

There are grand Incouragements from Three choice Scriptures; one is, *Isa. 54. 7, 8. For a small Moment, have I forsaken thee; but with great Mercies will I gather thee. In a little wrath I hid my Face from thee, for a Moment; but with everlasting kindness will I have Mercy on thee, saith the Lord thy*

Redeemer. The other Scripture is, Rom. 8. 18. For I reckon that the Sufferings of this present time, is not worthy to be compared with the Glory

λογίζομαι. Puto hoc ipsum esse quod Latini verbo Reor significant, unde ratum dicitur quod certum ac firmum censei debet; λογίζομαι vertimus pro cogitare, reputare colligere, imputare. Beza.

which shall be revealed in us. A Third Scripture is, 2 Cor. 4. 17. For our light Affliction, which is but for a Moment, worketh for us, a far more exceeding, and Eternal weight of Glory. That Christian,

who lives upon these Scriptures, and makes particular Application of them to his own Soul; he needs not fear the most boisterous Storms and Tempests; no, not that Tempestuous Wind called Euroclydon. He that hath Interest in Christ; and is assured of God's Love, need not be afraid of Fiery Serpents, Sons of Anak, and Beasts of Ephesus; for there is more for him, than can be against him, Rom. 8. 31. *What shall we say then to these things? If God be for us, who can be against us?* Caesar comforted the Boat-man with this saying, Be of good Comfort, *Thou carriest Caesar*: Thus in a Storm, he cheered up the Boat-man; but how much greater ground of Encouragement is it in Afflictions, to have Christ's Presence, and the Consolations of his Spirit; these will hold up the Head above Water, and keep thee from Drowning, amidst all the Tossing of Waves, one following upon the Neck of another; even then will the Believer be safe, and secure from Danger.

3. Case,
How to
behave
ones self
in Afflic-
tions.

A Third, and last Case, I shall mention, is, How should the Children of God behave themselves, as to the Wicked's Prosperity, and as to their own Adversity?

Ans.

For Answer, I shall lay down Two

Nega

Act. 27.

14.

*Ejus est
timere
mortem,
qui ad
Christum
nolit ire
Cypr.*

*Kaisapa
96216.*

Negatives. (1.) That those that fear God, ought not to Envy the vilest of Men. (2.) They ought not to act any Personal Revenge against them. After I have proved these Negatives, I shall produce, and prove several Affirmatives, as so many Remembrances, and Frontlets, which ought to be set before the Eyes of all good Men.

First, For the Negatives, The First Proposition is, *That Good Men in their greatest Sufferings, ought not to Envy wicked Men*: Envy is frequently Forbidden in the Word of God; particularly, *Psal. 37. 1. Prov. 23. 17.* Envy caused the *Jews* to Crucify Christ. Envy moved the Patriarchs to sell *Joseph* into Egypt. Envy caused the unbelieving *Jews* to contradict Saint *Paul's* Doctrine. Envy is one of the Deeds of the Flesh, It Slayeth the silly one; it's the cause of Confusion; who is able to stand before it? And therefore, its unbeseeming any Christian to Envy the Greatness, and Riches of the worst of Men. That old *Mnaſon*, and Eminent Servant of Christ, Mr. *Dod*, wished thus, *I would* (saith he) *I were the worst Minister in England*; not meaning that he himself would be worse

1. Proposition. We ought not to envy Wicked Men. Mat. 27, 18. Act. 7. 9. Act. 13. 45. Gal. 5. 21. Prov. 27. 4.

Ipse Hercules, qui omni genere monstrorum terras liberavit, non prius invidium debellare valuit quam e rebus humanis exemptum esset. Baud. Orat.

Tolle in-
vidiam &
quod me-
um est
habes.
Tolle in-
vidiam &
quod tu-
um est e-
go habeo.
August.
in Psal.
136.

than he was; but that all Ministers were better than he. Saint *Augustine* saith, Take away Envy, and what is mine you have; and take away Envy, and what is yours I have. *Luther* saith, That Envy-ous Men Feed upon the Dung of other Men.

They are like Flies that love to fasten upon Sores. *Erasmus* tells of one, who Collected all the lame defective Verses in *Homer*, and passed over all those that were Excellent. *Parisiensis* a learned Author, and one of the most Ingenuity (that I know of) amongst his Party, brings in *Gregory* saying, That all the Poison in the old Serpent, is in the Sin of Envy, as if it had Emptied it self of its Poison, and Vomited it self in this Sin. Envy by some is called *Serra anima*, a Saw to Cut the Heart-strings Asunder. Envy caused the first Division, and Breach that ever was in the World; and that was between *Cain* and *Abel*; and wherefore was *Cain* so Envious against *Abel*, as to Slay him? The Apostle gives the Reason, 1 *Joh.* 3. 12. Because his own Works were Evil, and his Brothers Good. Let all Christians therefore be perswaded to lay aside all Envy: Why should any Envy any Man Tormented with the Gout, although he wear a Golden Slipper? Why should a Man Envy a Mur-
the-

therer, upon the Gallows, because he is Cloathed with Tissue, and Hanged in a Silken Halter? I have read a Story of a Souldier, who upon his March left his Colours, and Rob'd a Vineyard; whereupon he was Condemned to Dye, and as he was going to Execution, he fell to Eating a bunch of Grapes; whereupon saith one of his fellow-Souldiers, Doeſt not thou take Notice whither thou art going; and wilt thou now be Eating of Grapes? O, saith the Condemned Person, *My Friend, Envy me not these Grapes, for they Cost me Dear!* There's no cause of Envyng Wicked Men their Pleasures, which are but *Bitter-sweets.*

A *Second* Proposition is, That Good Men ought not to act any Personal Revenge against those Wicked Men, who are their bitter Enemies, and such as are Inveterate and Implacable. None may presume to Rob *God* of his Prerogative, nor wring the Sword of Justice out of his Hand. *God* hath said, *Vengeance is mine, I will Repay, saith the Lord, Rom. 12. 19.* A place took out of *Deut. 32. 35.* It was the high Commendation of *Julius Caesar*, *That he was wont to forget nothing but Injuries.* When a Philosopher was railed at, by a prating malicious Fellow, he caused his Servant to

2. Prop.
pos. That
Good
Men
ought
not to
act any
personal
revenge.

*Nihil
oblivisci
solebat
prater in-
urias,*

Light him Home, with a Candle and a Lanthorn. Remarkable is the Story of Doctor *Cranmer* Arch-Bishop of *Canterbury*, in forgiving Injuries, even to Admiration of all; insomuch, as it became a Proverb. *Do Bishop Cranmer an ill Turn, and you shall have him your Friend ever after.* Christians should shew a generous Spirit in passing by Injuries, and recompencing Evil with Good. This is their Honour (as *Solomon* saith) *For a Man to cease from Strife, Prov. 20. 3.* And it's a Character of Discretion and Glory, both *To defer Anger, and to pass over a Transgression, Prov. 19. 11.* To render Good for Good, that's a Common Civility, even amongst Heathens themselves: to render Evil for Good is Diabolical: But to render Good for Evil, is well becoming a Christian. And by forgiving our Enemies, and doing Good to them, that do Evil to us, we

1 Pet. 2. 43. Imitate the Example of *Christ*; *who when he was Reviled, Reviled not again; when he suffered, he Threatned not.* *Christ* Prayed for his Enemies, and so did *Stephen*; And so ought we to do. By Meekness, and Patience in Suffering, and by passing an Act of Oblivion for Injuries, we *Heap Coals of Fire* on the Heads of our Enemies, and we shall melt,

melt, and mollify them. For (as Bucer observes) *He being ashamed by thy Kindness, will descend into his own Heart; and then the Fire which thou hast Lightned in his Conscience, will burn up all Malice against Thee, and Thou shalt Save him.*

Ille beneficentiâ pudefactus in sese descendet, cum enim ignis, quem ejus Conscientiâ accendisti, exuret in eo quicquid est erga te, Bucer.

Yet notwithstanding, a Christian ought to Study to forgive, and forget Injuries; hereby he is not prohibited any Appeal to Good and wholesome Laws; for Justice, when necessity and equity Compel thereunto; *For the Magistrate beareth not the Sword in vain. And Rulers are not a Terror to Good works, but unto Evil.*

Rom.
13. 4.
Rom.
13. 3.

However, let all Christians follow the things that make for Peace, and evidence their patient, and meek Spirits, by overcoming the Evil of Anger, with the Goodness of Meekness, the Evil of Pride, with the Goodness of Humility, the Badness of Revenge, with the Goodness of Forbearance, having before their Eyes, the Charge of the Apostle, *Eph. 4. 32. And be ye kind one to another, tender Hearted, forgiving one another, as God for Christ's Sake hath forgiven you.*

(Thus I have shewed (Negatively) that Christians ought to avoid Envy and Revenge; now it remains, that I should, Affir-

Affirmatively, set down some particular Duties, which ought to be reduced unto point of Practice, by the Suffering, Afflicted Servants of God.

Duty 1.
To acknowledge
the righteous
dealings
of God.

The First Duty is, to acknowledge the Righteous Dealings of God in every thing; so did the Church, *Lam. i. 18. The Lord is Righteous, for I have Rebelled against his Commandements.* And *Micah. 7. 9. I will bear the Indignation of the Lord; because I have Sinned against him.* It's a great Fault in many, when they have suffered Wrong, to be over curiously, and restlessly Inquisitive, after second Causes; and when they have found them out, to be Evil Instruments, do trouble themselves with angry querulous Language, and Repinings against them. By this means, a Christian adds Oyl to the Flame, and increaseth his Vexations and Troubles. Whereas, if a Christian could look at the Hand of God, and acknowledge his Proceedings to be Just, and Righteous altogether; How composedly, and quietly, should he bear up under Sufferings? *Salvian* hath an Excellent saying, *what Cause is there of Com-*

*Quis est
causatio-
nis locus?*

Quam

libet aspera & adversa patiamur, minora patimur quam meremur. Quod querimus, quod dure nobiscum agit Deus? Multo nos cum Deo durius agimus, Exacerbamus quippe Deum impunitatibus nostris, & ad puniendos nos trahimus invitum. Salv.

plain-

plaining? Although we Suffer sharp and bitter things; yet we Suffer less than we deserve. why do we complain that God Deals hardly with us? we Deal much more hardly with Him, because we provoke Him by our Impurities, and draw Him unwillingly to Punish us. David look't at the Hand of God, when shimei reviled him; and so did Job, upon the Report of his great Losses: So must we under Afflictions look at the first Cause, and acknowledge God's Righteous Dealings, and look unto the Meritorious Cause, and acknowledge that the Evil of our Doings, which we have Committed, have justly procured the Evil of Punishment which we Suffer. Let's then cease from Murmuring, and resolve the Effect into the Cause, *i. e.* The Evil of Punishment which we Suffer, deservedly befalls us, for the Evil of Sin which we have Committed.

A Second Duty is, to Endeavour to get a submissive, quiet, yielding Frame of Spirit; so did David, *Psal. 39. 9. I was Dumb, I opened not my Mouth, because Thou didst it.* The Wicked were a Sword to David, but he looked at that Sword, as Over-ruled, and Ordered by the Hand of God. This submissive Behaviour is, a Putting our Mouths in the
Duty 2.
To get a
submiss-
ive Spi-
rit.

Psal. 17.
13.
Lam. 3.
Dust, 29.

Dust, and a Keeping of Silence, when we are chastened by God, as Job was, c. 38. v. 2. Who is this that darkneth Counsel, by words without Knowledge? We should Answer with him, c. 40. v. 5. Once have I Spoken, but I will not Answer; yea twice, but I will Proceed no further. Job's Heart was Wrought over into a submissive Frame; and therefore, he elsewhere Professeth, as c. 42. 6. I abhor my self, and Repent in Dust and Ashes. Let's then Acquiesce, and rest Satisfy'd with God's Dispensations, and learn to Kiss the Rod that beats us: Where we are bid to Kiss the Son, lest he be Angry, Psal. 2. 12. The Seventy render the Words, Kiss Discipline or Correction. Do not say I must Submit, for that's not enough (for God will make thee bend, or else break thee to Pieces) but say, I will Submit to a Wise God, whose Works are perfect, and all his Ways are Just, and Righteous altogether.

Αρξάδε
μαρτίαι
μυσός
ἀγρίον
κύνις.
Verso
70.

Duty 3.
to prac-
tise the
divine
Art of
content-
ment.

|| μεμνῆν
μαρ

A Third Duty is, to Study, to Practise the Divine Art of Contentment. It's a || *Mystery* to learn; And it's a Jewel of great Value, to him that is the Possessor of it. The Apostle got an habit of Contentment, by the Exercise of many Acts, Phil. 4. 11, 12. *I have Learned in whatsoever State I am, therewith to be*

con-

Content. I know how to be Abased, and I know how to Abound, every where, and in all things; I am Instructed, both to be Full, and to be Hungry, both to Abound, and to suffer Need.

This Contentment is a gracious Frame of Spirit, whereby a Christian takes Complacency in God's Dispensations, in every Condition.

Antisthenes desired of the Gods *A great Boon*, and that was to give him the Spirit of *Socrates*, and that was a composed, and contented Spirit, One, and the same in all Conditions.

It is said of *Cato*, that no Man saw him to be Changed, though he Lived in a time, when there were many Changes.

It's Observable, that when *David* Pen'd *Psal. 57.* he was in Adversity, he fled from *Saul* in the Cave; and the Title of that *Psal. 57.* is, *Al-taschith, Destroy not;* Yet in his Adversity, he had resolved upon a fixed contented Spirit, *ver. 7.*

My Heart is Fixed O God, my Heart is Fixed. And when he was in Prosperity, he holds on the same Resolution, *Psal. 108. 1. O God, my Heart is Fixed,*

Nunquam ergo fuit pauper. Pauper enim, qui multa cupit: non eum qui plurimis destituitur, sed qui pluribus indiget pauperem censeas, Divitem vero qui sua sorte contentus est. Lud. de Dieu.

Præclara est æquabilitas in omni vita & idem semper vultus, eademque frons. Cic. off. l. 1.

Vir bonus est semper idem, & in omni actu par sibi. Sen.

ed, *I will Sing, and give Praise even with my Glory.*" His *tongue* (which was hereby meant *his Glory*) should be the Trumpeter of the Creators praise. Now a contented minde can bear losses better then other men. When God is pleased to bring down a mans condition, if then he bring the heart down, all's well. To bring thy mind to thy condition, and to look upon that *Dimensum*, or allowance given thee by God as sufficient, and to be thankful for it, this argueth a contented mind. Heathens highly extoll a contented minde. || One saith,

¶ *Satis divitiarum erat, nihil amplius velle.* Quintil. Declam.

Beatus est presentibus, quæ liacunque sunt, contentus. Sen. de vita beata.

Beatus est non qui habet quæ cupit, sed qui non cupit quæ non habet. Aſonius.

It's riches enough to desire no more. Another judgeth him *an happy man, who is content with what he hath at present.* A third accounts him *not an happy man, that hath what he desires, but him, who desires not what he hath not.* Nature is con-

tent with a little, Grace with less. It seems to be a riddle, which *Hesiod* the antient Poet propounds $\pi\lambda\acute{\epsilon}\sigma\upsilon\varsigma\ \eta\ \mu\epsilon\iota\sigma\upsilon\ \pi\acute{\alpha}\nu\tau\omicron\varsigma$, i. e. *Halfe is more then the whole.* A learned Commentator brings in the judgments of *Plato* and *Aristotle* interpreting that saying, to be understood of a mean moderate estate, or mediocrity. And the same

same Author concludes thus. *To whom a little is not enough, to him nothing is enough; And he that hath enough, and thinks he hath not enough, to him nothing is enough.* The Patriarch Jacob did not beg great matters, onely bread to eat, and raiment to put on. He did not capitate for delicate food, nor gorgeous attire. And the Apostles commands, *1 Tim. 6. 8. Having food and rayment let us therewith be content,* The expressions are Emphatical. Three words I'll explain in the Text. 1. *Διαπορεῖς*, not high feeding but such only as may nourish us, what's enough for nourishment to keep us alive should content us. Another word is *ἡμετέρας* enough to cover our nakedness; no rich and costly apparel is here meant. 2. *ἀπενδοσμεῖς*, We should be contented and count them sufficient. This excellent Spirit of contentment will help us to bear our burdens, and to undergo hardships with alacrity of Spirit.

Cui parum non est satis, ei nihil est satis, cui quod satis est, non est satis, ei nihil est satis, Perer. in Gen. 28. 20.

4. Whatever thou fearest most to lose, and what thou desirest most to keep, cast them upon God, and trust God with them. What God is entrusted withal, is in the best and safest custody. Are thy burthens great? put in practice the Psalmists counsel, *Psal. 55. 22. Cast thy burden upon the Lord,*

Duty 4. Cast all upon God.

Lord, and he shall sustain thee: he shall never suffer the righteous to be moved. But are not the Righteous moved, and tost up and down, and chased to and fro, as the Partridge on the Mountaines? Yes, they are thus moved, and they are tost up and down with Storms and Tempests; but (as

Quia autem nihil miserius est, quam inter continuos aestus versari, finem tandem fore promittit, quia Deus passurus non sit, ut semper anxietatibus obnoxij sint; vel periculis & curis concutiantur; sed daturus sit tranquillum statum. Calo. in Loc.

Calvin observeth on the place) that they shall not alwayes be thus troubled, at last they shall have a quiet state. Are thy fears many, by reason of potent Adversaries? Jehu-like drive furiously, to whom, he that

departeth from evil is made a prey. Remember the Council of Christ, *Math. 10. 28.* Fear not them which kill the body but are not able to kill the soul: But rather fear him; which is able to destroy both Body and Soul in Hell.

The worst that men and Devils can do to the Saints is to deprive them of a temporal life only. Eternal life is out of their reach, none are able to deprive them of that life. Dogs may bark at the Moon, but they cannot bite it. The most mischievous Enemies cannot hinder Christ from communicating himself to his Children, nor them from enjoying Communion with him.

But

But are thy cares great, infomuch as thou art bewildered, and knowest not how to wind thy self out? O

Here's Counsell and Incouragement for thee, 1 Pet. 5. 7. Casting all your care upon

him, for he careth for you. The word is in the text, The same

word is once more mentioned, Luke 19. 28. It's a

throwing a mans self upon God, a committing himself

unto Gods disposing. Now

when we can cast our selves upon Gods Providence, rely upon his

Wisdoms stay and depend upon his promises, and

quietly wait for his Salvation, then even then amidst the most boisterous

and tempests, there will be a Serenity and quietnes upon our Spirits.

Centuries, come under the verge of this Repose.

1. There's matter of Repose unto all Unbelievers, who neither will trust God

upon his threatenings, nor upon his promises. These live by sense, and not by

Faith. They imitate those who will part with nothing without Money in

hand. When Creature-Comforts fail them, their Faith fails with them.

Hence it comes to pass, that they receive the Divine Providence with grudge.

Job says, Behold this evil is of the Lord.

Omniem nostram curam conjicere debemus in Deum, tum quia opem nobis ferre potest omnipotens Deus, tum quia curam nostram gerit ut pater, Pater in Loc.

Of Re-
pote-
non.

1. Unbe-
lievers.

K CHAP.

1 King.
6.33.

CHAP. XII.

*Containing an Use of Reprehension to three
Sorts of Persons, viz. Unbelievers,
Murmurers, and rash Censurers.*

NOW in the last Place, to infer the
Use and Application particularly
unto all our Consciences; There are
four Uses to be made of this Doctrine,
viz. For Reprehension, Exhortation, Ex-
amination, and Consolation.

Use 1.
Of Re-
prehen-
sion.

The first Use is for Reprehension and
severe Redargution, unto several sorts of
Persons. Three of them I'll single out,
viz. Unbelievers, Murmurers, and rash
Censurers, who in an especiall manner
come under the verge of this Reproof.

1. Unbe-
lievers.

1. Here's matter of Reproof unto all
Unbelievers, who neither will trust God
upon his threatnings, nor upon his pro-
mises. These live by Sense, and not by
Faith. They imitate those, who will
part with nothing without Money in
hand. When Creature-Comforts faile
them, their Faith failes with them.
Hence it comes to pass, that they traduce
the Divine Providence with profane
Jehoram, saying, Behold this evil is of the
Lord

2 King.
6.33.

Lord, why should I wait for the Lord any longer? Now what's the reason that men are to seek for help and comfort under their greatest pressures, and know not how to get any help, but because they trust not God, they go to

King. || Jacob and to the Assyrian, i. e. They go to broken reeds, to outward means, which will no way help nor heal them. Job was of an Excellent Spirit, who would take a curse upon himself, if he made Gold his Hope, or the fine Gold his Confidence, Job. 31.

|| *Hol. 4. 14. Idololatry auxillis humanis confidimus, sed hac multum & sepe eos fallunt. Nam quum Assyrias debemus servare, ipse incipit nos violare, & Historia testatur, plerumque externos Reges ad debiles advocamus oppressos. Talmou.*

Not to stay in Generals. An Unbeliever (who rests satisfied in his Unbelief) is no better than an Heathen, a Liar, and a Thief. Such would fly in that Mans Face, that should call them by such Ignominious Names; and yet, so they are branded by the Word of God.

First, An Unbeliever is an Heathen, Mat. 6. 31, 32. Therefore take no Thought, saying, what shall we Eat, or what shall we Drink? or wherewithal shall we be Cloathed? For after all these things do the Gentiles Seek; for your Heavenly Father knoweth, that ye have need of all these things.

1. An Unbeliever is an Heathen.

God's All-Sufficiency.

Now, shall not Christians out-strip Pagans? Heathens pore only upon the present Life, and understand not any thing concerning a Life to come. What a shame is it for Christians to imitate

*Minoris
criminis
reatus est
regem me
scire
quam spe
rere.*

Salv. lib.

4.

Heathens? *salvian* faith, it's the guilt of a less crime, to be ignorant of the Law, than to Despise it. Heathens, who know not Scripture, shall fare better, than knowing Christians, who abuse their Knowledge, and confute what they know, by the practice of a contrary Life, and Conversation.

2. An
Unbelie-
ver is a
Lyar.

Second, An Unbeliever is a Lyar, and puts a Lye upon God himself. To give a Man the Lye, is accounted a great affront and indignity. But how much greater must it be, to give the Lye to the Great GOD of Heaven and Earth?

*Quis non horreat fidem Evan-
gelio derogare, in quo Deus
unica verax & fidelis vult ha-
beri.* Calv.

is plain from resolution. He that believeth not God, hath made him a Lyar, because he believeth not the Record, that

God gave of his Son. An Unbeliever belyeth the Holy Gospel, and makes in his account, no better than a Fable, and Christ no better than an Impostor. O! How great then must this be?

Third, An Unbeliever is a Thief, and a Robber. He (so far as in him lyeth) robbeth God of his Glory and Honour. 3. An Unbeliever is a Thief,

We must distinguish (for prevention of Mistakes) of a twofold Glory, viz. Essential and declarative. It's impossible to Rob God of his Essential Glory: But an Unbeliever doth his utmost to Rob God of his Declarative Glory: For he distrusts God's Power, Wisdom, Mercy, and Truth; He calls all the Attributes of God into Question, and this is an interpretative Blasphemy, and a transcendent Affront, and indignity offered unto the Great GOD of Heaven and Earth. Could *Pythagoras* a Heathen Philosopher, so far prevail upon his Schollars, as his *αὐτοῦ ἐκφρ.* what he said, was Authentick and Perswasive? And shall not the Word of *Christ*, who spake as never Man spake, even the words of Eternal Life, shall not these gain Credit and Obedience?

But I proceed to reprove a *Second* Sort, who are Murmurers, complaining, and discontented Persons. They are so far from being thankful (as they ought to be) for what they have already Received; insomuch, that they Murmur (which they ought not) for what they want. These entertain hard Thoughts

2. Murmurers are Reproved,

of God; And when they are not Satisfied, nor answered as soon as they call, they break forth into repinings, and discontented Language. So did the murmuring *Israelites* smart for their Murmurings, and became Spectacles of dreadful Judgments. They were denied entrance into the promised Land, *Numb.* 14. 29, 30. The Earth opened her Mouth and Swallowed *Korah, Dathan, and Abiram.* And the Psalmist gives the Reason of their overthrow in the Wilderness, because *They Murmured in their Tents, and Harkned not unto the Voice of the Lord.* The Mischiefs of murmuring, and discontented Spirits are exceeding great. I shall represent them in these ensuing Aggravations.

Psal.
106. 25.

Aggrav.
1. There
is Un-
thank-
fulness in
Murmuring.

Lam. 3.
37.

2. Tim.
3. 2.

First, There is a great deal of Unthankfulness in a murmuring Spirit. It is the Lord's Mercy that we are not Consumed; because his Compassions fail not, We are yet Living Men; That we are not struck Dead in our Sins, is Mercy; and we have great cause of Thankfulness, that we are Living Men; *wherefore, then should the Living Man complain?* Yet we are on this side Hell and Eternity; and if we have less than Hell, it's more than we deserve. *Unthankful and unholy* are Ranked together. Unthankfulness,

subtels, is a Wicked Effect that comes from a murmuring Spirit. For though many receive Mercies heaped, and varieties of Loving Kindnesses; Yet Murmurers, account the Mercies which they Receive, as no Mercies, or very small things; because they have not what they would have. And thus Men lessen God's Mercies, and lightly Esteem of them; which is a very great Evil. Thus the Israelites accounted Manna but Light Bread. They were weary of it, and their Murmuring, discovered their great Ingratitude. It base, and vile in comparison with other Meats.

ad 1108.
Quibus
nullum ju-
est, nec
fui. Beza.

Numb.
21. 5.
They
counted
Ainsw.

Secondly, Murmuring hinders the Practice of Duties. A Man Discontented, cannot set himself to pray Aright. When we Pray, we should acknowledge God's Sovereignty over us; and resign our wills to His disposal. But by Murmuring, we presume to Prescribe to God, and to be our own Carvers; and so undo our Prayers. How can a discontented Man, reap Profit by a Sermon, when his Mind is Distracted, and roving in the uttermost parts of the Earth? How can a Man, that's dayly Murmuring, and Discontented, perform (as he ought to do) the Duties of his Relations, as a Husband, Father, Master, &c. when as his

2. Aggra.
Murmuring hin-
ders the
Practice
of Du-
ties.

Spirit is Perplexed, and his Mind For-
 nured, like one upon a Rack? His
 Bread is his Gravel, his Bed, a Bed of
 Thorns; he hath a restless, and unquiet
 Spirit, which unfits him for every Duty.

3. Aggra-
 Murmu-
 ring adds
 greater
 weight
 to Afflic-
 tions.

Thirdly, to Murmuring adds greater
 Weight to any Affliction. If a Marri-
 tier in a Storm will be froward, and
 angry at the Storm, and will not pull
 down his Sails; his discontented Hu-
 mour, may hazard the losing of the
 Ship. So a discontented Heart, is a
 froward Heart, and frets, and fumes, and
 swells with Pride, and will not yield;
 and therefore, the Affliction is much
 more Grievous, and Insupportable.

4. Aggra-
 Murmu-
 ring ends
 in a
 Curse.

Fourthly and Lastly, A murmuring
 and discontented Spirit, terminates in a
 great Curse, *Psal. 59. 15. Let them wan-
 der up and down for Meat, and Grudge if
 they be not Satisfied.* This

*Certe iusto Dei iudicio ad eum
 modum puniuntur tyrannorum sa-
 tellites, utrumque oppressores
 quibus bona pauperum per inju-
 riam ablata impenduntur, ut pres-
 per calumniam adquisitionis non desu-
 obtineant. deinde ad egestatem
 reddati neminem inveniunt qui e-
 surientium Commiseretur. dig-
 ni qui eandem inhumanitatem
 quam ipsi antea exercuerunt in
 immeritos, experiantur. Mus-
 cul. in Loc.*

is an Imprecation, and
 Curse upon wicked Men,
 that if they be not Sa-
 tisfied, they shall Grudge.
 There is likewise, a
 Curse upon those that
 are not Content with
 their present Condition,
*Deut. 28. 67. In the Morn-
 ing thou shalt say, would
 God*

God it were Even, and at Even thou shalt say, would God it were Morning. Neither Evening nor Morning pleaseth a discontented Person. He is such as the Proverb saith) who is neither contented, Full nor Fasting. There is a Curse likewise (Deut. 28. 4.) upon those who served not the Lord with Joyfulness, and with Gladness of Heart, for the abundance of all things. God would have his People serve him with Chearfulness. This was the Resolution of the Church, when she was in a low trembling Condition, Hab. 3. 17, 18. Although the Fig-Tree shall not Blossom, neither shall Fruit be in the Vine, the Labour of the Olive shall fail, and the Fields shall yield no Meat, the Flock shall be cut off from the Fold, and there shall be no Herd in the Stalls: Yet will I Rejoyce in the Lord, I will Joy in the God of my Salvation. None indeed have cause of Joy, but God's Children. Joy (saith Augustin) is only the Portion of the Godly. Away then with, and abandon all murmuring, discontented Speeches. Labour to be Thankful, and a thankful Heart, is a contented Heart.

A Third Sort to be reprov'd, are Rash Censurers; who by their uncharitable Censures, add more Weight to the Burdens, and more Afflictions to the Bonds of

Gaudium proprium est Piorum.
Aug.

Res se vera est verum Gaudium.
Seneca.

3. Rash Censurers are Reprov'd.

of God's Afflicted Children. Every pro-

Ultima est adversa fortune sarcina, quod dum miseris aliquod crimen effugitur, quia perferunt meruisse creduntur. Boeth. lib. 1. Prof. 4. de consol.

phane Miscreant is apt to Trample on them, that are already cast down, and reproach Sufferers, and censure them for the

vilest of Men. They throw Dirt enough, hoping that some may Stick. But Christ gives a seasonable Caution, Luk. 13. 2. Suppose ye, that these Galileans were Sinners above all the Galileans, because they Suffered such things? and ver. 4. Or those Eighteen, upon whom the Tower in Siloam fell, and Slew them; think ye, that they were Sinners above all Men that dwelt in Jerusalem? Christ puts them in mind of that necessary indispensable Duty of Repentance, ver. 5. I tell you, nay: but except ye Repent, ye shall all likewise

Perish. || If Censurers of others would reflect upon themselves, and enquire into their own Hearts, they would find work enough to busy

Si ipsi nostri sumus accusatores, proficisci nobis ad salutem; si vero expellamus ut a Diabolo accusemur, accusatio illa nobis cedit ad penam. Origen Hom. 3. in Lev.

themselves at Home, and take more heed, least they Condemn the Generation of the Righteous. For every one to Accuse himself, is the way to mend.

Ex eo quisquis se iustus esse incipit, ex quo sui Accusator Existerit. Bern. de inter, Rom. c. 1.

Job's Friends were mistaken Exceedingly, in Condemning him for Hypocrisy: Whereas Hypocrisy was not the cause of his Sufferings. God had a Design to prove the Devil a Liar, who moved God against him. And likewise, God made Job a Probationer, and proved him, and refined him by Afflictions, and left him upon Record, as a mirror of Patience to Posterity. Had it not been for the exercise of Patience under Afflictions, we had not injoyed that excellent Book of Job. But nothing more common, than to Brand the greatest Sufferers, for the greatest Sinners, to censure them for Cast-aways, and rejected of God. This is the gross mistake of Multitudes. We Read in the Gospel, when they brought a Man Born Blind to Christ, the Disciples asked him, Master, who did Sin, this Man, or his Parents, that he was Born Blind? Jesus Answered, Neither hath this Man Sinned, nor his Parents; but that the Works of God should be made Manifest in him. Though he was a Sinner from the Womb, yet he did not Sin himself Blind. God did not inflict Blindness upon him for any particular Sin. Thus God, according to his Sovereign, and absolute Prerogative, may do what he pleaseth, and none may

Si iniquitatis merita respiciat, nullum est adeo ingens supplicium, &c. Ferrus in loc.

may Question. In Affliction (as a Learned Author observes) God either looks at Sin, or at his own Glory. If he look at Sin, no Affliction is so great, but we deservedly suffer it. But oft-times, God only looks at his own Glory, and then he afflicts not for Sin.

Now if it be thus Sinful to pass wrong, and uncharitable Censures upon God's Children in Affliction, How much more Sinful is it to Rejoyce in their Calamities? *Errydisuaria*, i. e. a Rejoycing in others Sufferings, argueth a brutish, and a barbarous Spirit; even as bad as the Spirit of a Tyger, or the Bowels of an

Psal. 70. Estrich.

Thus David was troubled with such inhuman Enemies, who desired his Hurt, and Cried, *Aha, Aha*. They Rejoyced in any Evil that befel him.

Malo meo gaudentes dicunt de me euge, euge. Jan. in loc.

They Insulted over him in his Afflictions, and (as *Jansenius* observes) shewed Acclamations of Joy. Now such there are, who (as *Solomon* saith) Rejoyce to do Evil, *Prov. 21. 4.* They Sleep not, except they have done Mischief, and their Sleep is taken away, unless they cause some to Fall. These are the Persons, who like the Devil, are most pleas'd, when they have done most Mischief; and are most Joyful, when they hear of the Sorrows, and Afflictions of God's Children.

To such, I will relate a Story of *Stephen Gardiner*, Bishop of *Winchester*, who had provided a great Feast to Entertain his Acquaintance that Day, that Bishop *Ridley*, and Bishop *Latimer* were to be Burnt, but he would not sit down to Dinner, till a Messenger late in the Afternoon, brought word of their Burning; then he went merrily to Dinner with his Guests. But behold, the Hand of God was upon him at Dinner, and he was Carried from Table; his Tongue was Swollen, and a dreadful Disease called *Miserere mei*, seized on him; he Dyed of that remarkable Sickness, and in his Sickness he Confessed, that he Denied Christ with Peter; but he did not Repent with Peter.

Vid. Fox
Acts and
Mon.
Queen
Maries
Days
Vol. 3.

82 .21
.22

Let such Stories be a Warning-Piece to all such, who Rejoyce in the Sufferings of God's Children. God Professed, that he was sorely displeased, with such as help forward his Peoples Afflictions, *Zeph. 1. 15*. Although God chastise his dearest Children (for they may be *Sub ira*, yet they are not *Filii ira*) yet God will not dishonour them. He chastiseth his own People with the Rods of Men; but the Wicked he will Chastise with *Scorpions*. What the Godly Suffer, is only a Fatherly Correction, a Judgment of
Cha-

Isa. 28.
22.

Chastisement: They are Chastised in Measure and Mercy, and for a Moment, and shall escape Eternal Punishments; But the Corrections of the Wicked, are Judgments of Revenge, part of Payment of a greater Sum, as an earnest Penny of the Flames of Hell Fire, which the Wicked, and all that forget God, shall Endure, Baseless, Endless, and Remediless. Wherefore, *Be ye not Mockers, lest your Bands be made strong; Scorn not, Jeer not; neither any whit undervalue any Afflicted Servants of Gods of all others, there's least hope of Reforming such Vile, and Abominable Persons, who make God's Children their Laughing-stock, and Subjects of Derision. The same Doom may be Applicable to them, with those mentioned, 1 Per. 2. 3. whose Judgment now of a long time Lingereth not, and their Damnation Slumbereth not.*

CHAP.

Wicked he will Chastise with Scorpions: What the Godly Suffer is only a Fatherly Correction, a Judgment of

CHAP. XIII.

Containing an Use of Exhortation, wherein are laid down moving Considerations to depend, and rely on God's All-Sufficiency.

I Come now to a Second Use, which it for Exhortation; that from the Consideration of God's All-Sufficiency, we would endeavour quietly to stay, repose, and establish our Spirits. In pursuance of this Exhortation, some Motives or Perswasives are to be Urged; some Impediments to be removed, and some Duties to be Practised.

First, For Motives or Perswasives, to this grand Duty of reposing our Strength, and Confidence in God's All-Sufficiency, take these following.

First, There's an Insufficiency, and utter Impotency in all the Creatures in the Universe. If you make an Extract of the choicest, and most admired Creature-Comforts, they cannot give any rest, and solid Satisfaction. They are in their best Estate, *Privity*, and *Rest*, *on of spirit*, and no way able to satisfy an Immortal Soul. *The Eye is not sat*

Use. 2.
for Exhortation.

Mot. 1.
There's Insufficiency in all Creatures.

Ecclef. 2. 11.
Isa. 55. 2.
Ecclef. 1. 8.

tisfied

tified with Seeing, nor the Ear filled with Hearing. The Heart of Man is Triangular, and the World is a Circle, and it's impossible for a Circle to fill a Triangle. Take all the Melodious Musick to tickle the Ear, and all the gaudy Pageants to please the Eye, and all the admirable Fancies, Contrivances, and Imaginations, to affect the Heart; yet upon a serious deliberate Review, there's Vainety, Insufficiency, and Dissatisfaction in them all. The desire is Insatiate, crying out with the Horse-leeches Daughter, Give, give. When Men are upon their Sick beds, and Tormented with great Pains, What help can Riches afford? When Men are troubled in Conscience, & the Guilt of Sin flies in the Sinners Face, What can the Pomp and Riches of the World do, to quiet and settle the Spirit? A Man may as soon hoard up the Graces of Faith, Love, Patience, and such like in his Coffer, as satisfy his Soul with Gold and Silver. The Soul is Immaterial and Infinite; the things of the World are Material and Finite, and between Material and Immaterial, Finite and Infinite, there holds no Rule of Proportion.

Secondly,

¶ Multo difficilius est consci-
entiam afflictum consolari quam
Mortuos texere. Luth. in
Gen.

God's All-Sufficiency.

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Secondly, Consider, whatsoever is Good, Amiable, and Desirable in any of the best Creatures, it is derivative, and borrowed from the Creator. Creatures are, when compared to God, not so much as the Dust to the Ballance; nor so much as a Ray to the Sun, or a Drop to the Ocean. God is not only Eminently Good and All-Sufficient, but Exclusively: for he admits no Competitors, nor Corivals with him. God is a Fountain opened, and a Fountain of Living Waters. An inexhausted Fountain, which never fails, nor can be drawn dry. Creatures are oftentimes Pits without Water, and what Water they have at any time, it's borrowed elsewhere: But the Spring never fails. The Fountain of Grace and Mercy, is a Well of living Water, Springing up unto Eternal Life.

Thirdly, God is infinitely Excellent, absolutely perfect, and what he doth is Compleat, and every way Perfect, Eccles. 3. 14. I know that whatsoever God doth, it shall be for Ever; nothing can be put to it, nor any thing taken from it, and God doth it, that Men should fear before him.

It's ordinary amongst Creatures, for one Artificer to mend the Work of another; because one Man hath more

L

Dex.

Mat. 2.
All that's
Good, is
deriva-
tive from
God.

-10-117
-10-117
-10-117
-10-117

-10-117
-10-117
-10-117
-10-117
Zach. 13.
Jer. 2. 13.

Mat. 3:
God is in-
finitely
Excel-
lent.

Dexterity and Sagacity, in managing his Trade, than another. Every one hath not Arrived to the Skill of Bezael and Aholiab, who were filled with Wisdom from God. Nothing more common, than for one to find fault with anothers Work. *And many Eyes may See more than one.* It's not unusual for the self-same Man to mend his own Work, for *One day may learn of another.* But all God's Ways are absolutely Perfect. And God alone is able to perswade the Heart, to Acquiesce, and rest satisfied in him alone. Whereas no Creature comfort can quiet the Heart, and remove all discontent. The want of a bended Knee more vexed, and displeased *Haman*, than all his Court-Favours, and Promotions pleased him, || *Esth. 5. 13.* *Yet all this availeth me nothing, so long as I see Mordecai the Jew, sitting at the King's Gate.*

Plus vident oculi quam oculus.

Posterior dies est prioris discipuli.

Omnia haec non habent pretium, valorem, dignitatem apud me.

Lud. de Dieu.

Mat. 4. Fourthly, God is an Universal Good at all times, in all Cases, Places, and in all Conditions. Creatures at the best, are but particular Goods, and serve for use only, in some particular Cases, and in others, are not useful, nor helpful at all. For Instance; Fire, and Cloaths warm the Body, but cannot satisfy Hunger,

God's All-Sufficiency.

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ger, nor quench the Thirst; Friends may be willing to help, but are absent, and cannot convey help, or if they be present, they may not be able. They cannot help a Man to Health in Sick-ness, nor to Riches in Poverty, nor to Peace in a time of War. But God is every where, by the Ubiquity of his Pre-ence, and alwayes able to help. All Creatures are at God's Command. All Cattle on a Thousand Mountains are at God's Disposall. In all Conditions, Wants and Distresses, Supplies, Helps and Re- lief come from God. *It hath pleased the Father, that in Christ should all Fulness dwell, Col. 1. 19.*

There's Fulness of Wisdom to Coun- sel, of Power to Defend, of Mercy to Pardon, of Righteousness to Justify, of Holiness to Sanctify, of Grace here, and of Glory hereafter. Now He hath all, who hath Interest in him, who Possesseth all.

Habet omnia qui habet pos- sidentem omnia.
August.

Fifthly, God is an Eternal Good. His Love is Everlasting, his Mercy Endureth for Ever, his Covenant Everlasting. No Creature in the Universe, is of any long Continuance. Time is short, and Riches are but for a short time. Health, Peace, Friendship, Relations, dearest and near- est are Transient, and of short Conti- nuance.

Mot. 5. God is an Eternal Good.
Jer 31. 3. Pf. 130. 1. 2 Sam. 23. 5. Inter pe- ritura vi- vimus.
Sen.

Breve
est quod
deleatur;
aeternum
quod cru-
ciatur Bel-
lar. de
Con-
tempu
mundi.

nuance. It's to be Observed, when So-
lomon reckons a time for several Purpo-
ses and Conditions, Eccles. 3. 1, 2, 3. &c.
He Mentions no time to Live. *Orimur,*
morimur. From our Cradle to our Grave,
there's one continued progressive Motion.
There's something cutting at the Root,
and hastening us each Moment to our
Grave. Where then shall we Rest, and
confidently Secure our selves? We must
Ascend from Earth to Heaven, from
Transient and Fading Creatures, to an
Eternal and Unchangeable God. No
rest for Noah's Dove, till She was took
into the Ark; no rest nor acquiescence

*In omnibus quæ percurro non
Invenio tutum locum animæ meæ
nisi in te, quo colligantur sparsa
mea, nec a te quicquam rece-
dat ex me. Aug. confes. l. 10.*

for a Christian, but
in God. *whereever I go*
(saith *Augustin*) *I find no*
Safety, but in Thee. Let's
then have continual Re-

course unto God. *In his Presence there*
is fulness of Joy, and at his Right Hand,
there are Pleasures for Evermore. With-
al Holy Greediness, and unwearied Pains,
let us pursue the Wayes of Wisdom:
There's a great Incouragement, *Prov.*
8. 18. Riches and Honours are with me;
yea, durable Riches and Righteousness.
Other Riches, which the World in-
joyes; if God be not there amongst
them, what are they else but Pover-

ty. || A Painter said, *Pingo Aternitati*. || *Omnis mihi copia qua Deus meus non est, egestas est.*
 I am sure, a Christian ought to have Eternity in his frequent, and deliberate Thoughts, and to Labour to get his Heart weaned, from things Transient, and fixt upon things Permanent, to set his Affections on things above, and not on things below. *Aug. Confes. 1. 13. Col. 3. 2.*

Sixthly and Lastly, Consider, If we believe not God's All-Sufficiency, nor depend upon his Power, and Goodness, and Wisdom, for Provision, Supplies, and Assistances, but betake ourselves to any Creature, we shall speed the worse. To our Peril be it: For to leave God's Way, and to follow a devised Way of our own: to leave a Fountain, and to repair to a Cystern, is the High-Way that leadeth to our own Ruin, and utter Destruction. Who ever Prospered by any indirect, irregular Way? For any to make haste out of a Trouble, and through Impatience betake themselves to wrong Remedies, as by lying, dissembling, and rendering Evil for Evil; this is a Remedy worse than the Disease; this is to throw away the Plaister, before the Sore be Healed, and a ready means to cause the Wound to Bleed afresh, and renew the Pain. For Instance, *Abraham* and *Isaac*, both Sinned greatly in Denying their

their Wives, and thereby they exposed themselves to great Temptations: *Jacob* compassed a Blessing by indirect means: though now he obtained the Blessing, yet he met with variety of Afflictions; he was an Exile Twenty Years for fear of his Brother *Esau*; he endured a rigorous Servitude under his Uncle *Laban*, and many Domestick Crosses he met with amongst his own Children. Some in their Straights, betake themselves to a broken Refuge of Lyes; But observe the Judgment *Isa. 28. 17. The Flood shall sweep away the Refuge of Lyes, and the Waters shall overflow the hiding Place.* Others in Extremity, betake themselves to Carnal Compliance with Men; they even commit Idolatry with them, like the Antient *Persians*, who Worshipped the Rising Sun. The Charge of the

Mentes vestras libellimas habete, neque enim unquam aut heris vestris, aut illis hominibus subijcite; sed soli Christo a quo impium estis: non quum servitis, ne existimatis vos hominum, sed scitote vos solius Christi esse servos. Luc. 10. Deo.

Apostle, is, *1 Cor. 7. 21. Ye are bought with a Price, be not ye the Servants of Men.* And the Apostle Profelleth his Integrity and Resolution against Men-pleasing, *Gal. 1. 10.*

Do I seek to Please Men? For if I pleased Men, I should not be the Servant of Christ. And such as trust in Men, are under a dreadful Curse, *Jer. 17.*

This

This saith the Lord, Cursed be the Man
that trusteth in Man, and maketh Flesh
his Arm, and whose Heart departeth from
the Living God. What said Saul to the
Benjamites, Will the Son of Jesse give
you Fields and Vineyards, and make
you Captains of Thousands? So say I,
Will any thing under the Sun give you
any real lasting Comfort? Will any
Earthly thing help you in a Day of
God's Wrath, then especially, when a
Guilty Conscience flies in thy Face?
Will thy Riches and Greatness carry
thee beyond this Life; and lead thee to
Eternity? Upon Experience we shall
find that we are disappointed, and crost
most, when we expect most; How was
David crost in his Beautiful Son *Abso-*
lom? And how was he crost in his Dar-
ling *Adonijah*, whom he never once re-
proved? When *Judas* had most need
of a Word of Counsel and Comfort,
then he was Answered by the High
Priests, after a slight and careless man-
ner, *Mat. 27. 4.* And they said, what is
that to us? See thou to that. *Abso-*
lom had never so much need of his Mule,
as when his Head was caught under the
Thickets of an Oak; but then his Mule
went from under him, and left him
Hanging between Heaven and Earth,

*Ad mo-
dum Cai-
ni loquun-
tur, ve-
ra proge-
nies Cai-
ni. Grot.*

a ready Mark for the next Enemy that came, to thrust him through, as *Joab* did. *Mephibosheth* had never more need of *Ziba's* Service, than at that time, when *David* fled from *Absalom* (and *Mephibosheth* that true Hearted Loyal Subject, had a willing mind to wait on the King; but could not for want of Legs) yet then *Ziba* raised a notorious Lye against *Mephibosheth*, and accused him falsely, who was a faithfuller Subject, than his Accuser. Let all these Considerations ingage us to trust God, and distrust Creatures; and to this purpose, I shall remove some Impediments, or Obstacles, which hinder our trusting, and depending on God.

CHAP

as when his head was caught under the
Thickets of an Oak; but then his Mole
went from under him, and left him
Hanging between Heaven and Earth,

CHAP. XIII.

wherein are Two grand Impediments discovered, viz. Covetousness and Hypocrisy, which hinder us from Believing, and Depending on God's All-Sufficiency.

FOR Discovering of those Impediments, which hinder us from trusting in God, and Believing his All-Sufficiency, and staying thereon, there are several Sins which might be named, Impatience, Murmuring, Unbelief, &c. But these having been mentioned before, I shall mention Two grand Impediments or Obstacles, viz. Covetousness and Hypocrisy. That I name Covetousness, none will wonder; but that I name Hypocrisy may be more Scrupled; The Reason is, because a deceitful false Heart, is ready to trust any thing or person, sooner than God.

First, Then Covetousness is a great hinderance of trusting in God: This Sin of Covetousness (as far as I observe) is no where in Scripture charged upon any of the Saints; though many other Sins are charged on them; yet I find

not

1. Impediment is Covetousness.

not this Sin in particular, charged on them (though none can say his Heart is clear, more or less from this Sin :) Judas betrayed Christ for Thirty Pieces of Silver. The Covetousness of the *Gadareans* caused them to prefer their Swine before a Saviour. The Young Rich Ruler preferred Treasures on Earth, before Treasures in Heaven. Too much Love of the World, caused Demas to turn Apostate. *Luther* had a Spirit above the World, he professeth that he never found his Heart inclined to Covetousness, In so much as when Preferment was to be offered to him, to stop his Mouth, his very Enemies confess that he loved not Gold. And he professeth That he would not be put off with outward things. That Noble Italian, Marquess Galeazzo Caracciolo left his Marquessdom, his Relations, and Honours for Christ, and left this Heroical Speech upon Record to Posterity, worthy to be Wrote with a Pen of Iron, and with the point of a Diamond, viz. Cursed be that Man, that professes all the Gold and Silver in the World, before one days Communion with Jesus Christ. Preferments, Riches, and Honours could not prevail with Learned Basil, that Worshy Father; he bad offer such things to Children, such things were

Mark
10. 22.

2 Tim.
4. 10.

Hem
Germana
illa bestia
non curat
aurum;
valde
profectus
sum
me nolle
se satiare
ab eo.
Melch.
Adam in
vita Lu-
theri.

eml. i
libeq
et pnm
Covet
Abundot

were beneath his Cognizance.

How frequently doth the Holy Scriptures note this Sin of Covetousness, with a Brand of Infamy. *Covetousness is the Root of all Evil.* It's called there, the *Love of Money*: Two Words the Scripture useth to express Covetousness by: one is *φιλαργυρια*, the other is *πλεονεξια*, and both are in Name and Nature stark naughty; for Covetousness is Idolatry: it's a Fruit of a naughty Heart, and joynd with bad Company, as *Thirst*, *Malice*, and what not. It's so abominable a Sin, as not worthy of naming.

1 Tim. 6. 10.

Col. 3. 5.

Mark. 7. 22.

Nothing, saith a Heathen, *argueth more, a narrow and low Spirit, than Covetousness.* When Men are fast Glued, and Rivetted to the World, they Believe not the Omnipotency, and the *All-sufficiency of God*, because they have made choice of another God, even *Mammon*.

Nihil est tam angustum, tamque parvum, quam a Deo se separare, et Mammon deum facere.

And whither will not Covetousness drive a Man, and to what will not Covetousness tempt a Man? A Man that alloweth himself in this Sin, will Spin a Thred thinner and thinner, till it and his Conscience break both together: he will find out new coyn'd Distinctions, Apologies, Subterfuges, Evasions, and what not to baffle the Truth, and his

Luke
12. 15.

own Conscience. It's *Christ's Caution*,
Take heed, and beware of Covetousness,
And Bishop Latimer, that Eminent Mar-
tyr, would frequently Inculcate this Cau-
tion, Beware of Covetousness, For when
the Devil, and a Mans own Corrupti-
ons meet with a heart greedy of Gain,
What Wickedness will be left Unat-
tempted? Hence it comes to pass, that
Multitudes will not believe God, nor rely
upon His All-Sufficiency, because they
Love the World too well; and the Love
of the World justles out the Love of
God. It was an excellent saying of an
antient Experimental Divine, *where Sin
sits light, the world sits heavy; and where
the World sits light, Sin sits heavy.* Where-
fore let the Apostles Charge leave deep
Impressions upon our Consciences, 1 Joh.
2. 15. *Love not the world, neither the
things that are in the world; If any Man
Love the world, the Love of the Father
is not in him.*

Mr.
Green-
ham.
Cajus a-
nima in
oculis ejus
est preti-
osa, in ju-
oculis
Mundus
est parvus
Buxtor.
Floril.

2. Impe-
diment
Hypocri-
sy.

A Second Impediment, is *Hypocrisie*;
and this is a Reason, why so many di-
strust God, because they deal Hypocriti-
cally, and have divided Hearts, partly
for God, and partly for *Mammon*. The
Heart is Naught, and keeps Relerves for
that Profit; the other Interest, and Car-
nal

nal Advantage. Many braid of the Strumper, who would have the Child divided: So they will divide in Duties and Commands. This Hypocritical, Deceitful Spirit, keeps multitudes from Trusting and Depending on God's All-Sufficiency. *Ananias* and *Saphira* would not Trust God; they feared, that some Poverty might befall them: And therefore, they made a Defalcation from the Price, and used Hypocritical Jugglings.

Ab. 5. 36

No Hypocrite can trust God; for he acts all for Self-Interest, and turns like a Weather-Cock with the Wind, and strives to swim with the Stream. It's a Sincere Heart alone, that can cast it self upon God, and can venture all upon his Promises. He it is, who alone will trust God with all that he hath; for he knoweth, that God is infinitely hearer and dearer to him, than all the World besides. This Consideration comforted *Hezekiah* upon his Bed of Sicknes. 2 King. 20. 3. *I beseech thee Lord, remember now, how I have walked before thee in Truth, and with a perfect Heart; and have done that, which is Good in thy Sight.* A Heart divided between God, and the World, between Christ, and Anti-christ, will never stick close to God, in a Time of Adversity. A Rotten, Hypocritical Heart, will

will not Suffer for *Christ*: A Hypocrite will not willingly bear a Scorn, or Word of Reproach for *Christ*; much less, will he Fry at a Stake. The Lord thus expostulateth the Case: Jer. 12. 5. *If thou hast run with the Foot-Men, and they have wearied thee; then, How canst thou contend with Horses? And if in the Land of Peace, wherein thou trustedst, they have wearied thee; then, How wilt thou do in the Swelling of Jordan?*

Acts &
Mon: in
Q. Mar.
Dayes,
Vol. 3.

Timeo; ne
animam
perdas;
qui capil-
lum non
perdes.
Aug. in
Psal. 96.

Bilney the Martyr, made Assay first, to try how he could bear the Burning of his Finger; because he expected, (which came to pass afterwards) that his whole Body should be Burned. But an Hypocrite will lose neither Finger nor Body, neither Life nor Limbs, for *Christ*. So far he will pretend for *Christ*, as his Interest is concerned, for the Loaves; (as many follow *Christ*) for Preferment and Promotion, in *Halcyon*-Dayes of Peace and Tranquillity: But when Religion is Contemned, and the Professors are Persecuted, a Hypocrite takes Offence; he makes the worst Choice, To *choose Sin, rather than Affliction*; and rather to sleep in a whole Skin, than a whole Conscience.

Job 36.
21.

¶ Video
re post bu-
jus plagæ

tuae horrendam miseriam ad interitum tuum hanc impietatis sequi vel-
le perniciem. Hieronym in Loc.

None more Odious to God and Man,
than a Hypocrite; for God, and Good
Men hate him, because he is no better,
and is not so good as he seems to be.
And Wicked Men hate him, because he
pretends to any Goodness at all. Not
withstanding many Failings, Sincerity is
that which will stand us in stead, when
we come to dye. A Reverend Minister,
when he came to dye, said: *I have a*
little Sincerity, and that's all that comforts
me. Asa had many Failings; yet it's
*said of him; * Nevertheless, the Heart of*
Asa was Perfect all his Dayes. This is the
Cause of the Saint's Rejoycing: 2 Cor.
1. 12. For our Rejoycing is this, the Te-
stimony of our Consciences, That in Simpli-
city, and Godly Sincerity, not with Fleshly
wisdom, but by the Grace of God, we have
had our Conversation in the world.

Mr. Giles
Workman,
a Mini-
ster in
Glocester-
shire.

2 Chron.
15. 17.

* i.e. Af-
firmo op-
tinâ con-
scientiâ,
me nec
corrump-
pere Do-
ctrinam,

*ne quis seclere ad cuiusque affectus, nec me privata ulli cupiditati ser-
uire.* Melancthon in loc.

A Heathen could commend Plainness,
and Simple-Dealing, as most agreeing to
the Nature of Man; So saith Tully: *Quod*
verum, simplex, sincerumque sit, id est na-
turae Hominis aptissimum. Much more
should a Christian embrace Sincerity, as
knowing it to be that which God re-
quireth, and so highly esteemeth of.

If

If then we desire to trust God in all Conditions, let's labour for a Sincere and Single Heart, and abhor and hate Hypocrisy with a perfect Hatred: For a Hypocrite will never hold out in any Duty; he will not believe, when Sense fails him: He will not pray alwayes: he will not hold on in the Profession of Religion, farther than may consist with his own Secret Designs, and Self-Interests.

CHAP. XV.

Directing to Three special Duties to be put in Practice, viz. To Live by Faith; and, To set the Spirit of Prayer a working; and, To get a meek and quiet Spirit.

HAVING laid down several *Motives*, and removed some *Impediments*; for a Close of this Use, here are several Duties, as Helps to stay our Selves, and rely upon God; necessary to be Practised.

1. Duty,
To Live
by Faith.

The First Duty is, *To Live by Faith.* There's no Life like to this: All other Lives,

Lives; (in Comparison of this) are no better than sharking, shifting Lives.

Epaminondas, that great *Theban*-Commander, after a great Overthrow, ask't, *whether his Buckler was safe?* A great Man of our Nation; in the Time of his Sufferings, ask't, *whether his Honour was safe?* Now, the *Buckler*, and *Honour* of a Christian; is the Life of Faith. Faith is a Shield and a Buckler, a Stay and a Staff in the greatest Afflictions. When Sense and Reason fails, and Men are even at their Wits ends, then is the Time for Faith to act on Promises: then is the Time to live the Life of Faith; and to strive, that Faith and Patience may hold out.

It is storied of *Cynagirus*, That when he was thrown over Ship-board, then he held by his Hands; and when one Hand was cut off, he held by the other; and when that was likewise cut off, he held by his Teeth; and (as the Historian saith) *Instar rabide ferae, morsu navem detinuit*. Thus a true Believer will not let go his Hold; he will not be beaten from his Strong-hold. The Promises are as so many Fort-Royals to a Believer; wherefore, he is resolved to stand his Ground, and lay fast hold on the Promises. Though he be beaten off several

Justin.

M

Holds,

Heb. 10.
35.

Holds, and deprived of several *Helps*, and disappointed of his Expectations; yet he is resolved, not to let go his Confidence in God.

Fides
Maxima,
& Heroi-
ca opera-
tur. Lut.
in Gen.
29.

Here then consists the Life of Faith in an Eminent way; when the Oyl fails in the Cruse, and the Meal in the Barrel, then to depend upon God's All-sufficiency, and trust God upon his Word, though Sense and Reason fail. And such a Man, who acts Faith on Promises, applyeth himself to all good Means; he will not tempt God, by Negligence and Sloathfulness; presuming of Supplies, without the Use of lawful Means. But as the Antients held the Plow, and Prayed; so a Believer will be diligent in his Calling, seek God by Prayer, exercise Faith and Patience.

This is the most excellent Life in all the World: The Apostles experimented it; Gal. 2. 20. *The Life which I live in the Flesh, I live by the Faith of the Son of God.* The Life of a Believer, is a *None-such*, without a Parallel; there is none like to it. Some live by their Lands, some by their Trades, some by their Wits and Shifts; not one of these Lives will hold out, when a Storm comes.

Wherefore, let us labour to live that Life, which will hold out amidst the greatest

test Sufferings, and support us against the sorest Burthens, either Imminent or Incumbent upon us. This Grace of Faith is not an *Herb that groweth in our Gardens*: It is a Plant of our Heavenly Father's Plantation; it's *the Gift of God*.

There are *Three* sorts of Faith; *viz.* Eph. 2.8.
A General Assenting-Faith; *A Special Resting-Faith*; and, *A Particular Applying-Faith*: Phil. 1.
 We must joyn all these together; for we have need of all. *i. e.* 29.
 We must trust God upon his Word, because *Exagis-*
 he hath said it: We must Assent unto *37.*
 the Truth of his Word. Thus did *Fidem ip-*
David trust God upon his *†* Word. *sam nobis*
 Whether God threatens Judgments, or pro- *exigit*
 miseth Mercy, we must believe his Word *Dens, &*
 to be True. *Balaam* himself, though a *non inve-*
 Mercenary-Prophet, gives a true Atte- *nit quod*
 station; *viz.* God is not a Man, that *exigit, ni-*
 he should Lie; neither the Son of Man, *si dederit*
 that he should Repent: Hath he said it, *quod in-*
 and shall he not do it? Or, Hath he spoken, *veniar.*
 and shall he not make it good? August.

2. There is a *Special Resting-Faith*, which is called a *Faith of Adherence*, or *Recumbence*; when we rely, and stay our selves upon God, and will not part with any one of his Promises. The People, when *Rabshakeb* Railed, *Rested themselves* 2 Chron.
 on the words of *Hezekiah*. All *Rabshakeb's* 32. 8.

Railing Speeches, could not batter down *Jerusalems Walls*, nor drive back *Hezekiah*, and his People, from Trusting and Relying on God. Thus *Job* did act singularly, and resolvedly: *Job 13. 15. Though he Slay me, yet will I Trust in Him.*

John 20.
28.

Gal. 2.
20.

There's a *Third* sort of Faith, which is a *Particular Applying-Faith*. Thus did *Thomas* acknowledge *Christ*, in particular, in those words; *My Lord, and my God*: And *St. Paul* professeth; *Christ hath loved me, and given himself for me*. A Believer will apply the Promises to himself by Faith: And though, under some Desertion, he is afraid to apply *Christ* to himself; yet he applyeth himself to *Christ*, begging his Counsel, and his Wisdom to direct, and his Consolations to revive him.

Nos se-
quemur
te, per te,
ad te:
quia tu es
via, veritas,
& vita:
ta: via in
exemplo,
veritas in
promisso,
vita in
præmio.

Christ is *All in All*, to the true Believer: *Christ is the way, the Truth, and the Life*. Whereupon *St. Bernard* gives a choice Exposition: *We* (saith he) *will follow Thee, by Thee, unto Thee; because Thou art the way, the Truth, and the Life: Thou art the way in Example, the Truth in Promises, the Life in Reward.*

Bern. Serm. 2. de Aſcen. Do-
mini.

God's All-Sufficiency.

885

Duty 2^d
To set
the Spi-
rit of
Prayer a
working.

A Second Duty is, *To set the Spirit of Prayer a working.* To pray by the Spirit, is the Property only of a Gracious Spirit: For the *Spirit of Grace and Supplication*, are joyn'd together, *Zech. 12. 10.* That we may know, wherein the Spirit of Prayer consists, we have it set forth; *Rom. 8. 26. with Groanings, which cannot be uttered.* By the Spirit of Adoption, crying *Abba, Father, Gal. 4. 6. Rom. 8. 15.* by *Pouring out the Soul*, as *Hannah* did; *1 Sam. 1. 15.* by *wrestling*, as *Jacob* did, *Gen. 32. 24.* And what this Wrestling was, the Prophet *Hosea* * expounds: *Yea, he had Power over the Angel, and prevailed; he wept, and made Supplication unto him.* *Hos. 12. 4.*

Although God is Omnipotent, and is every way able to help his People; yet he will (as it were) suffer himself to be commanded by the Prayers of his People; for so we read, *Isa. 45. 11. Thus saith the Lord, the Holy One of Israel, and his Maker; Ask of Me Things to come, concerning my Sons; and concerning the work of my Hands, command ye me.* God promiseth great Things to his People, even the *Sprinkling clean water upon them, the Giving them a New Heart, the Putting of his Spirit within them, and Causing them to walk in his Fear.* What high invaluable Promises are these? Yet though

God intend the full Accomplishment of all these Promises, he will grant them in his own way ; he will be sought unto by the Prayers and Supplications of his People : Ezek. 36. 37. *Thus saith the Lord God, I will yet be enquired of by the House of Israel, to do it for them.* We have many Promises of the Churches Deliverance; but the Church must Pray. Turn back our Captivity, O Lord, as the Stream in the South. — And, O that the Salvation of Israel were come out of Zion ! — Thou art my King, O God ! Command Deliverances for Jacob. — Redeem Israel, O Lord, out of all his Troubles.

Psal. 126.
4.
Psal. 14.
7.
Psal. 44.
17.
Psal. 25.
22.

Dulciores lacryma orantium quam Theatrorum.
Aug. in
Psal. 28.

You read of *Manasseh's* Prayer, when he was in the Thornes, of *Jonah's* Prayer in the whales-Belly, of the Apostles in Prison : And it's the Churches Practice ; Isa. 26. 16. *Lord, in trouble have they visited thee ; they poured out a Prayer, when thy Chastening was upon them.*

Whatever Losses or Calamities besal us, Prayer is that *Φαρμακὸν καθόλικον*, an Universal Medicine, mentioned by Solomon, 2 King. chap. 7. We have a Precept, and an Encouragement ; Psal. 50. 15. *Call upon me in the Day of Trouble ; I will deliver thee, and thou shalt Glorify Me.*

What

What could *Achitophel* do against *David's* Prayers? By them, that great Politician was Counterplotted, and his Counsels were turned into Foolishness. What could *Herod*, and the People of the *Jews* do against the Churches Prayers? Though the Keeper shut the Prison Doors, yet the Church opened Heaven Doors; and *Peter*, the Prisoner, was enlarged by the Angel of the Lord, and given in as a Return of the Prayers of the Church. *Mary, Queen of Scots*, was afraid of the Prayers of *John Knox*: She professed, *That she feared his Prayers, more than an Army of Forty Thousand Men.*

*But some distressed Persons complain, Object,
That they Receive no Answer of their
Prayers.*

The Answer to them I shall return, is:

Ans.

1. To examine, whether they Pray not for Superfluities, & unlawful Things? whether they pray not for Revenge against their Enemies? whether they allow some secret Iniquity in their Hearts, or some Bosome-Sin unrepented of? We read *James 1. 3. Ye Ask, and Receive not, because ye Ask amiss, that you may Consume it upon your Lusts.*

M 4

2. Let

Deus quidam negat propitiis, quæ concessit iratus. Aug. 1 Joh. 5. 14.

2. Let us labour to mend what is amiss in our Prayers: It's a Mercy to be denied, when we ask for Things not according to God's Will. We only have a Promise of Audience, when we ask according to God's Will. God knoweth what's best to give, in Answer to our Prayers.

Aut Deus dabit quod petimus, aut quod nobis noverit esse utilius. Bern.

That our Prayers may speed the better, there are required *Five Special Qualifications*: As,

Qualif. 1. Humility.

Cum sis Humiliatus, cur non es humilimus. Bern.

Qui sibi vilis est, Deo Chæritus est. Id. de inter. Domin.

Apaga ut intumescat vermiculus, quum sese exinaniverit Dominus. Bern.

First, Humility. Abraham, when he had to deal with God, acknowledged himself to be but Dust and Ashes; and so did Job abhor himself, and Repent in Dust and Ashes; and Ephraim smote upon his Thigh: He that is most vile in his own Eyes, is dearest in God's Eyes. We cannot brook a proud Beggar: We are all Beggars at God's Door, poor Indigent Petitioners. All, whatever we receive, is of Favour, and nothing of Merit. Shall Beggars be pufft up with Pride? Shall proud Dust swell against God?

Bernard propounds Christ's Humiliation for a curb of Pride. It's (saith he)

abomi-

abominable; that a worm should swell, when our Lord made himself so low.

Upon Deliberate Thoughts, when we reflect upon our own Unworthyness, we shall with *Jacob* confess; *I am not worthy of the least of all the Mercies, and of all the Truths, which thou hast shewed unto thy Servant.* Gen. 32. 10.

Let's lye low, and beware of all Inflammations of Pride; when we have to deal with *God*, we can never be Humble enough; we can never think too Meanly of our Selves, nor too Highly of *God*. The more Holy, the more Humble: The Humblest Christians are the best of Christians. *Nazianzen* gives a Character of *Athanasius*, that He was High in his Works, and Low in Mind. The Higher Men are, the more Humble towards *God*. Ἰωαννης τοῦ ἐκ τοῦ γαίῃ, τοῦ ὁρίωντος. 71.

Now, when we make our Addresses to *God* in Prayer, let's entertain serious and high Thoughts of *God's* Infinite Goodness, and low Thoughts of our Selves; and this will prepare us to Pray aright. Sedes prima vita ima.

A Second Qualification of Prayer is Faith: We must Pray believingly, otherwise there is no Hopes of speeding. An Unbeliever, so remaining, is without Hope: Qualif. 2. is Faith.

Hope: He cannot Pray nor trust God, neither can any thing that he doth, obtain Acceptance; because *without Faith, it is impossible to please God, and whatever is not of Faith, is Sin.*

Heb. 11.
6.
Heb. 14.
23.

Mr. Tyndal, that precious Martyr, in a Letter to Mr. Fryth, layes down Four Expressions of Faith. 1. To give up your self. 2. To cast your self. 3. To yield your self. 4. to commit your self wholly, and only to your Loving Father.

It's the Prayer of Faith, which proves Effectual, || James 5. 15. *The Prayer of Faith shall Save the Sick.* The Promise is made to what's Prayed for in Faith, Mat. 21. 22. *And all things whatsoever ye ask in Prayer Believing, ye shall Receive.*

|| Sani-
tatem a-
groti ad-
scribet o-
rationi fi-
dei, hoc
est ex fi-

de ad Deum, profusa a Presbyteris. Ne vero in Presbyteris vel in precum opere operato barebit ager, principalem addit causam, Dominus excitabit, &c. Pareus.

Let's then believe God to be True and Faithful in all his Promises, and that he will not fail of performing what he hath Promised. Though our Sense may be puzzled, and our Reason non-plust; we must believe against all Reasoning with Flesh and Blood, and submit our Reasonings to the Will of God.

Fides non
timet fa-
mem.
Tertul.

Tertullian saith, *Faith fears no Hunger.* And I have Read a Character of a Believer,

liever, *That he neither fears, Poverty, nor Bonds, nor Death.* Where's greatest Difficulty, there's most work for Faith, to put forth it self. A true Believer will venture his *All* upon God's Word. He will say, *Credo quia incredibile, I believe because it is Incredible.* I'll leave off Disputing, and learn to Believe. Great and wonderous Effects have been brought to pass, by the Faithful Prayers of the Children of God.

Quem neque pauperies, que Mors, nec vincula terrent.

When the Army of the || Emperour was like to Perish for want of Water; the Christian Army that was called *Καραυνοβόλα* Prayed, and a plentiful Rain was poured down: When a Young Man at *Wittenburge*, had Sealed an Indenture to the Devil; upon the Prayers of *Luther*, and others joyn'd with him, the Indenture was thrown in among them through the Window. What will not a Prayer made of Faith (as an Instrumental Means under God) effect? Such a Prayer is said to be a *Sacrifice to God, a Scourge to the Devil, and a Comfort to the Soul.*

Antoninus.

Euseb. Eccles. Hist. l. 5. c. 5.

Oratio est Deo Sacrificium, Diabolo flagellum, & anima Solatium. Aug.

A Third Qualification of Prayer is this, that it must be Offered in *Christ's* Name, and his alone. No other Object of Faith but *Christ*, nor any other Advo-

Qual. 3. Prayer must be Offered in Christ's Name.

Joh. 16. Advocate; no other Mediator, nor Intercessor, but *Christ* alone. *Christ* tells us, *we must Ask in his Name*, and we shall have whatsoever we Ask for, given unto us. *Christ* is that *Altar*, whereupon we must Offer all our Sacrifices. He is that great Master of Requests, who must prefer our Petitions to his Father: Besides his Name there is no Salvation, *Acts* 4. 12. Besides his Blood there's no Redemption, *Eph.* 1. 7. Wherefore *Luther* tells us, *whatsoever is Prayed, Taught, and Lived without Christ, is Idolatry before God and Sin.* And he likewise saith, *That it's not only Dangerous, but Horrible to think of God without Christ.*

Quic-
quid ora-
tur, do-
cetur &
vivitur,
Extra
Christum
est Idola-

tria coram Deo & peccatum. Luth. Tom. 3. Edit. Gen. p. 300.
Non solum periculum sed horribile est de Deo extra Christum cogitare. Luth. in *Psal.* 28.

Neither Heathens, nor *Jews* know how to Pray, neither can any Prayer they make, obtain Favour at *God's* Hand, because they Pray not in the Name of *Christ*. And without *Christ*, *God* is a Consuming Fire, an Inexorable Judge; but in *Christ*, a Merciful and Reconciled Father. *Christ* is our Peace, *Eph.* 2. 14. *He hath Trod the wine-press alone*, *Isa.* 63. 3. Wherefore we must prefer all our Prayers in the Name of *Christ*.

As it's reported of the *Persians*, that when they had Offended their King, they brought his Son in their Arms, hoping thereby to Reconcile themselves to the King. So we must present *Christ* unto the Father, in the Arms of Faith; He is our Reconciler, the beloved Son, in whom the Father is well pleased. If *Adam*, and all his Posterity had Suffered Pains and Torments, to all Eternity, they could not have merited God's Favour; But *Christ* hath merited by his active, and passive Obedience, And saves to the uttermost all those that come unto God, through him, seeing he ever Lives to make Intercession for them. Heb. 7.
25.

Luther hath a notable Expression, I (saith he) often, and willingly Inculcate this; That without *Christ*, you may shut your Eyes and Ears, and say, that you know no God but him, that was in the Lap of *Mary*, and Suckt her Breasts. Ego sa-
pe & li-
benter
hoc incul-
co, ut ex-
tra Chri-
stum ocu-
los, & au-
res claudatis, & dicatis nullum vis Scire Deum, nisi qui fuit in
gremio Mariæ & suxit ubera ejus. Luth. in Psal. 30.

A Fourth Qualification of Prayer is, that it must be with Fervency. Hence the Apostle Exhorts, *Rom. 12. 12.* Continuing instant in Prayer: The Word is Emphatical *ὑπομονῇ καὶ στενότητι* Fortiter perdurantes, there's Strength and Perseverance. Qualif. 4.
Prayer
must be
Offered
up with
Fervency.
Quod ass-
iduam so-
nat instan-
tiam. Eras.

expressed by that original word: We must put our whole Strength to the Duty; so we are exhorted, *Col. 4. 2.* And we have Encouragement from the great Success of a Feruent Prayer; *James 5. 16.* *The effectual Feruent Prayer of a Righteous Man, availeth much.* In which words there are observable;

1. The Person qualified, *A Righteous Man, i. e.* Such a one who is made Righteous by the Imputation of *Christ's* Righteousness: Such a one hath the Spirit of Adoption, and the Spirit of Prayer; for they both go together, *Gal. 4. 6.* And as for such who have not *Christ's* Spirit, they have their dreadful Doom, *Rom. 8. 9.* *They are none of his;* and if none of *Christ's*, they are the Devils questionless.

2. Observe the Qualification of Prayer: It's rendered, (*Effectual fervent Prayer*) in the Original: It is *Ἐνσπύριον*, a word of great Weight, and choice Signification. Those that were *Ἐνσπύριον*, were Inspir'd, and Transported in a high manner: they could do great Things. As *Saul* said of *David*, we may say of Prayer; *Thou shalt do great Things, and also shalt prevail.* It was said of *Luther*

*Quasi
dicas a-
mosam,*
Beza.

i. e. ardentem, & assiduam opponi pueris perfunctorie

in

in Prayer; *Tantum potuit, quantum voluit.* The Prayer that God Requires and Accepts, must be a Rowzing, Fervent, Vigorous Prayer. God requires the Male in the Flock; and there's a Curse upon the Deceiver, that hath a Male in the Flock, & voweth & Sacrificeth to the Lord a corrupt Thing, Mal. 1. 14. The Life, Heat, Vigor, and Fervency of the Heart, must all be imployed for God: To ask faintly, is the ready way to be denyed. If God delay us, it is that we may add more Vigour, and Fervour to our Prayers. God would have us Cry louder, and Knock harder, and Seek more diligently, and Wait more Patiently.

3. The Success followeth, *word in xlv.* Availeth much. There's a Blessed Success. Prisoners have been Prayed out of Prison; Armies have been Discomfited; Plots have been Counterplotted, by Fervent Prayers. O! What great Things have been brought to pass by Prayer? Yet I cannot approve of those over-bold Expressions of some, who say, *That Prayer is an Omnipotent Vertue*; and, Prayer is *Clavis viscerum Dei*: But these may be understood, *Clave non Errante*; and, in a sound Sense, admit of a fair Interpretation. We Pray, but the Spirit teacheth us how to Pray. Prayer is on-ly

Qui timide rogar, docet negare.

Deus differt dare, ut tu discas orare.

Deus frequenter differt nostra postulata, ut discamus grandia desiderare. Aug.

Bombarda Christianorum
Luth.

ly an Instrumental Means, as a Weapon in God's Hand, that Moves and Guides it: So that, the Gift, Grace, and Success of Prayer, all come from God; and to God, we must return the Praise and Glory of all.

Qualif. 5.
of Prayer
is
Perseve-
rance.

*Nisi ad-
sit in ora-
tione per-
severandi
constan-
tia, nihil
otando
agimus.*
Calv.
Instil. 1. 3.
c. 20.
August.
Hæ. 57.

A Fifth and Last Qualification of Prayer is Perseverance; so we are commanded, 1 Thes. 5. 17. *Pray without Ceasing.* The word is, *Ἀδιαλείπτως*, without Intermission, or Continually: This is Interpreted by the same Apostle, Ephes. 6. 18. *in παντὶ καιρῷ*, i. e. in every Season, and Col. 1. 3. *πάντοτε* Always. He (saith Austin) prayeth continually, who lets no Day pass without Prayer. Though God Frown, and be Angry, we must persevere in the Duty of Prayer. And it's a good Signe to continue Fervent in the Duty, even when God defers us, and seems not to hear us. A Hypocrite will not hold out: He prayes only by Fits and Starts. *Will he delight himself in the Almighty? Will he always call upon God?* saith Job, c. 27. v. 18.

Duty 3.
To get the
Orna-
ment of
a meek
& quiet
Spirit.

A Third and Last Duty, as a Special Help, and Direction, to depend upon God's All-Sufficiency, even in Suffering Times, is, To labour to get the Ornament of a Meek and Quiet Spirit.

which

which (as the Apostle *Peter* saith) is in
 the Sight of God of great Price. A com-
 posed quiet Spirit, is put into an ex-
 cellent capacity to submit unto God, and
 depend on him, amidst the greatest
 Straights and Difficulties. It's Obser-
 ved, that *Glowormes* shine brightest in
 the darkest Nights; I am sure a meek
 and quiet Spirit, appears most conspi-
 cuously in the Night of Afflictions.
 Some are naturally more Meek than o-
 thers, and have in some measure attain-
 ed unto this Moral Vertue: as *Socrates*,
 and other Heathens did: But a Chri-
 stians Meekness shews it self amidst Re-
 vilings, Buffettings, and variety of E-
 vil Entreaties from ungodly Men. How
 doth he labour to moderate his Passi-
 ons? and even amidst blustering Storms
 and Tempests, then he endeavours to
 becalm his Spirit; so that though there
 be Storms without, he would gladly get,
 and keep Serenity within. For Instance,
 when God Chastiseth with his own Im-
 mediate Hand, by *Famine*, *Pestilence*,
 or other Noxious Diseases; now is a
 time to exercise Meekness, and Com-
 posedness of Spirit. When God permits
 Satan, and his Instruments to Persecute
 the Saints; then is the time to be Si-
 lent, and avoid Murmuring, and Revi-
 ling

1. Pet.
3. 4.

N

ling

ling Language, and to prepare, to do and Suffer as becomes Christians, and quietly to wait for *God's* Salvation. *God's* Vine Thrives most by Bleeding; and Persecutors serve instead of Gold-Smiths, to Purify, and Refine *God's* Children, in the Furnace of Affliction. The Fire purifieth Gold and Silver, but consumes Stubble. Wicked Men grow worse and worse by Afflictions; but Godly Men grow better and better, more weaned from the World, more Heavenly minded, and more Fruitful in every Good Word and Work. It's observable that Oyl increaseth the Flame, whereas Water quencheth it; Fretting and Chafing, is like Oyl to the Flame; Meekness is like Water to quench it: A Flint is sooner broken on a Pillow, than on an Anvile. *A soft Answer* (saith Solomon) *turneth away Wrath.* Meekness and Calmness of Spirit, Works much Good every way; for a Meek Man enjoyeth himself, and those Possessions which *God* bestoweth on him, *Psal. 37. 11.* *But the Meek shall Inherit the Earth, and shall Delight themselves in the abundance of Peace.*

This *Christ* Promiseth, *Mat. 5. 5.* *They are Blessed Persons:* They shall be free from many outward Vexations, whereunto Angry Persons expose themselves. They

They shall (as Hierome Observes) *Inherit this Earth, and the Life to come.* Meek Persons have Interest in those Promises, whereof one is, *They shall Eat and be Satisfied,* Psal. 22. 26. Another is, *That God will Guide them in Judgment,* Psal. 25. A Third is, *That God will Beautify the Meek with Salvation,* Psal. 149. 4. If then we would profit by Afflictions, we must get a meek and quiet Spirit. Affliction Preacheth Meekness of Spirit. And some have learn't more Meekness by a few Weeks Imprisonment, than by hearing Sermons for many Years before. Affliction is one of God's Teaching Ordinances; and when a chastising Rod, and a teaching Word go together, there's a Mercy in such an Affliction. If we would be followers of *Christ*, we must be Lowly and Meek; for he Propounds himself a *Pattern* for our Imitation, *Learn of Me, for I am Meek and Lowly in Heart, and ye shall find Rest unto your Souls,* Mat. 11. 29. If we would Reap any Profit by the Word, we must Receive it with Meekness, 1 Jam. 1. 21. If we would gain a lapsed Brother, we must Restore him, or set him in Joynt, in the Spirit of Meekness. Wherefore this

*Here-
ditabunt
terram il-
lam vi-
ventium,
gaudi-
tes & bu-
miles pos-
sideb
terram,
hoc est vi-
tam eter-
nam. Hie-
ron. in
Psal. 37.*

*Gal. 6.1.
Kataphra-
sis, ap-
tum red-*

*date & sanate quod Corruptum est, qua significatio bene congruit
huic loco. Grot.*

will be our Wisdom and Glory, both to get such a composed, and quiet Frame of Spirit, and so to behave our selves in Sufferings, with that Mildness, and Christian Meekness, as that the worst of our Enemies may be constrained to Confess, that God is in us undoubtedly of a Truth. How many have lost the Honour, and Comfort of their Sufferings, by mixing their own Passions, and Revengeful Speeches? Froward, and Reviling Speeches, detract from the Honour of a Cause, be it never so Good. Excellent

*Si filii Dei sumus pacifici esse debemus, corde mites, Sermone Simpliciter, affectione concordēs, unanimi-
tatis nexibus coherentes. Cypri-
de unitate Ecclesiæ.*

is the Counsel of Cyprian. *If* (saith he) *we be the Sons of God, we ought to be peaceable, and mild in Heart, single in our Speeches, agreeing in our Affections, and agreeing in the Bonds of Unanimity.*

Thus then if we put these Three fore-mentioned Duties, into continual Practice, viz. *To Live by Faith, to set the Spirit of Prayer a working, and Possess our selves with a meek and quiet Spirit* We shall Learn to Trust, and Depend upon God's All-Sufficiency, amidst the greatest Fears, Dangers, Straights, Losses, and Difficulties, that are either Imminent or Incumbent upon us.

CHAP. XVI.

Containing a Third Use for Examination in Five Queries.

IT will now be Requisite, that I In-
large a *Third Use*, for Examination
and Tryal, whether we believe God
to be *All-Sufficient*; and whether in all
times, we will stay, and depend upon
him. This nearly concerns every one
of us, to put our selves upon a strict
Tryal, and Inquisition. In pursuance of
this Use, I shall propound these ensuing
Queries.

Use 3.
for Examination

whether we acknowledge God's absolute
Power, Sovereignty, and Dominion? And,
do we acknowledge him, in those *Rela-*
tions he hath over us? Do we ac-
knowledge him our Creator? If so,
we may conclude, that a Creator will
take care of his Creatures. Do we ac-
knowledge him our King and Gover-
nour? If so, we shall confess that a King
will Defend, Protect, and Rule his Sub-
jects? Do we acknowledge God our Fa-
ther? Then a Father will provide for
his Children. Do we acknowledge God,

Quer. 1.
Whether we
acknow-
ledg God
in the
Relati-
ons he
hath o-
ver us.

our Lord and Master? Then a Master will provide for his Family. If we did consider these Relations between God and us, How much would our Spirits be settled and established?

Lam.
Pfal.
23. 1.
Gen.
15. 1.

To Consider, *That God is our Portion, and Shepherd, our Shield, and exceeding great Reward, a tender Father, full of Bowels, a God of all Consolations; these things should keep us from sinking in the greatest Storms and Tempests. If we had Faith enough to make use of our Pronoun, My, and apply God, as My God, there's abundantly enough to Support and Revive us, under the heaviest Pressures, that can befall us. Deus meus omnia, God is all in all, and with God, the most Bitter thing is Sweet, and without God, the Sweetest thing is Bitter.*

Col. 3.
11.

Quer. 2.
Whether we have recourse to God, as our Counsellor.

A Second Query is, *whether we have continual Recourse to God, as to our Counsellor, in all Conditions, both in Prosperity and Adversity? Do we Ask Counsel of God, and beg the Guidance and Direction of his Spirit? Many Ask Counsel of Flesh and Blood, Corrupt Interests, and Carnal Relations, and have no regard to the Word of God; and they Prosper accordingly. Saul Ask Coun-*

sel

fel of the *Witch of Endor*, and *Ahaziah* sent to Ask Counfel of *Baal-Zebub*, the God of *Ekron*; but they paid dear for going to such Counsellors: But a true Believer makes God his Counsellor; he's sensible of his want of Wisdom, and he Asks Wisdom of God; he knows not what to do, not how to wind himself out of intricate and perplexed Affairs; but he falls upon his Knees, and begs Directions from Heaven.

Abraham's Servant made Applications to God by Prayer, and he was Successful in his Journey. *Jacob* Prayed to be Delivered from his Brother *Eſau*, when he came against him with *Four Hundred* Men; where to Ask Counfel else, he knew not, nor would not Ask of any, but of God alone.

It's easy to Judg, how much a Man respects his Counsellor, and how much Confidence he reposes in him, when forsaking all others, he adviseth with him alone, in all his doubts, and applieth himself to Him alone, in all his Difficulties.

If then we repair to God by Prayer and Supplication, and beg his Direction and Assistance, and Wisdom from him to Counfel us, and if we rely upon the Counfels of his Word; it's E-

vident, that we believe him to be *All-Sufficient*, and put our Trust and Confidence in him.

²¹⁶⁻²¹⁷ ~~216-217~~ What a stir was there amongst *Philosophers*, to find out the meaning of one word; Insomuch, as *Hermolaus Barbarus* went to the Devil, to know the meaning thereof, and he left him more unsatisfied, than he found him. What a busse do Star-Gazers, and Judicial Astrologers make, in giving their Judgment upon Conjunction of *Planets*? And how false they are in their Judgments, is notoriously Apparent. Such Chaplains of the Devil have their Doom, as the Prophet Denounceth, *Isa. 47. 13.* *Let now the Astrologers, the Star-Gazers, the Monthly Prognosticators stand up, and Save thee from those things that shall come upon thee. Behold, they shall be as Stubble, the Fire shall Burn them, they shall not deliver themselves from the Power of the Flame, there shall not be a Coal to warm at, nor Fire to sit before it.*

|| Mr. Gazer.

Annotations of Mr. Gazer.

|| A Reverend, and Eminently Learned Divine, Encounters these Star-Gazers, and (though they opposed him as *Jannes*, and *Jambres* resisted *Moses*, yet) he abundantly confuted them. Such (saith he) as tell before hand the Occurrences of each Month, as our Prognosticators

tors

tors also do, these are under the Judgment of that Text. But whither should a People go, but to their God? He is a God of Wisdom; *Christ is a Counsellor, and the wisdom of the Father.* To go for Counsel else-where, we shall be sure to speed worse. What befalls those, *Who Ask Counsel at their Stocks?* But to be given over to vilest Abominations, and so left Incorrigible, *Hos. 4. 12, 13, 14.* What's their Punishment, *who set at Naught all the Counsels of God?* Read *Prov. 1. 26.* *I also will Laugh at your Calamity; I will Mock when your Fear cometh.*

Isa. 9. 6.
Heb.

Wherefore let's resolve as *Naomi* gave Counsel to *Ruth*, not to be found Gleaning in any other Field. Let's not Consult with Carnal Interests, and Selfish Ends and Designs; but let us be much upon our Knees, seeking God for Direction, begging Wisdom of God, for Ordering all our Affairs. We may Ask of Men, Counsel, and meet with Reproaching, Upbraiding Language from them; but the Apostle tells us, *Jam. 1. 5.* *If any of you lack wisdom, let him Ask of God that giveth to all Men Liberally, and Upbraideth none, and it shall be given him.* The Gifts of some are *āśwā dāpa*, like the Trojan Horse, with an Ambuscado in

Timeo
Danaos
& dona
ferentes.
Virg.
Æn. 2.
Isocra.

in it, and as a Greek Author saith,
ἐπιχειρᾶν μᾶλλον ἢ χάριον ποιεῖν, They rather
make a Market, than do a Courtesy: But
God is a Liberal free Donor; God gives
ἀπλῶς, simply and singly.

Quer. 3.
Whether in
all our
dangers,
we have
recourse
to God as
our Re-
fuge?

A Third Query is, whether we in all
our Dangers, have Recourse unto God, as
our Refuge? That's a Sign of our Affi-
ance in God, and of our dependance on
him; When in our greatest Dangers,
we make him our Refuge, and our hi-
ding Place. Thus the Psalmist begins,
Psal. 46. God is our Refuge and Strength,
a very present Help in time of Trouble.
This Psalm comforted Luther in all his
Afflictions, he would say, *Come let us*
Sing. Psal. 46. And then we will not
Fear.

God's Children have a place of Re-
fuge, *Prov. 14. 26.* And who is this
Refuge, we Read, *Isa. 25. 4. For thou*
hast been a Strength to the Poor, a Strength
to the Needy in his Distress, a Refuge from
the Storm, a Shadow from the Heat, when
the Blast of the Terrible one, is as a Storm
against the wall. Christ is this Refuge
promised, *Isa. 32. 2. A Man shall be as*
an Hiding place from the Wind, and a Co-
vert from the Tempest, as Rivers of wa-
ters in a Dry place, as a Shadow of

a great Rock in a weary Land.

Who Seeks not in Danger, some Refuge or other? Even brute Creatures Seek after a Refuge and Shelter. *The Gnomes* (saith Solomon) are a feeble Folk, *Prov. 30. 26.* yet make they their Houses in the Rocks.

The Birds of the Air have Nests, Foxes have Holes; the Beasts of the Field (when a Storm is a coming) make hast to Shelter themselves under the Defence of great Trees.

Amongst Men, there are variety of Refuges; For Instance, The Jews had their *Cities of Refuge*. The Romans had their *Asylum*. And amongst variety of Men (as their Fancy leads them) they make choice of various kinds of Refuges. The Voluptuous Man hath recourse to his Pleasures, the Ambitious to his Honours; the Covetous Man to his Riches; the *Wedge of Gold is his Confidence, and strong City.* And Malicious, and Implacable Persons comfort themselves with Hopes of Revenge; that's their Refuge: And others betake themselves to lying, dissembling, and equivocating: But all these are broken, deceitful, and fading Refuges, which will fail a Man in the greatest Extremity; when he hath most need of Help, then they will Deceive, and give him the
A Slip:

Job 31.
14.
Prov.
18. 12.

Pfal.
61. 3.

Quaqua-
versum se
verierit
anima, ad
dolores fi-
giur ali-
bi, prater-
quam in
te. Aug.
Confes.
l. 4. c. 10.

Quia
facili
nos ad
te, in-
quietum est
lib. 1. c. 1.

Slip: But the Child of God, applyeth himself to God for Refuge: God is a Refuge, a strong Tower, Bulwark, and Rock of Defence. God is the Believers Strong Tower from his Enemies. A strong Tower for Security, Prov. 18. 10. The Name of the Lord is a strong Tower; the Righteous runneth to it, and is safe. i. e. When God's Name is call'd upon in Sincerity and Truth, there's strong Ground of Security against Trouble. When People, through an inconstant, fickle Spirit, have made tryal of several Refuges, they find by Experience, that there's no Security, but in God; no Rest for a Christian, but in Christ. God is said to be *Centrum quietativum*, the Center of all Rest: no rest nor Quietness elsewhere. All the letters in the Name *Jehovah* (as some *Rabbins*, and others observe) are Quiescent; I am sure, there's no Acquiescency for a Christian, but in God.

I'll Conclude what I have to say of this Particular, with the Experimental Speech of *Moses*, the Man of God, Deut. 32. 31. For their Rock is not our Rock, even our Enemies themselves being

A Fourth Query is, whether we make God our Treasure? Where the Treasure is, the Heart will be; And if we make God our Treasure, our Heart will be fixed upon him.

Quer. 4. Whether we make God our Treasures.

Now, to get and keep a Treasure, there's required great Diligence, high Appretiation, and a provident Carefulness.

First, There's required great Diligence, much Labour and Industry: For getting of Pearls, and pretious Stones, many Scramble upon Rocks, and others Dive into the *Indian Ocean*. Some for Treasures, Digg in the Mines, and bestow indefatigable Pains. What abundance of Pains doth the Merchant take, in his Voyage to the *Indies*, for to compass the Treasures there? And, if there be such Pains taken for Temporal Treasures; O! What Pains ought to be took for Eternal Treasures? All the Treasures in the Universe, are not to be compared to the Treasures of Wisdom.

1. There is required Diligence.

Non nisi sublato reperitur gemula saxo.

Impiger extremos currit mercator ad Indos.

Throughout the whole Book of *Proverbs*, by the Name of *Wisdom*, are set forth *Christ*, and his Graces: What an high Commendation given of *wisdom*, is upon Record, *Prov. 8. 11. wisdom is better than Rubies; and all the things that*

that may be desired, are not to be compared to it. This is prefer'd before the Gold of Ophir, the Onyx, and Sapphire, Coral, Pearl, the Topaz of Ethiopia, Job. 28. 16, 17, 18. &c.

What pains then, and what diligence must be imployed, for the Attainment of Divine wisdom? There's required *Crying after Knowledge, lifting up the Voice, Seeking and Searching*: All must concur to the finding of the Knowledge of God, Prov. 2. 5.

2. There must be an high prizing of God, & all his Ways.

3. *Nimietas*
Ezek.

34. 29.

Cant. 5.

10.

Mat. 13.

45.

Nimietas
et excessus de-
bentur
Deo.

Then *Secondly*, There followeth an high Appreciation of God, and all his Ways. That Soul that's Diligent to make sure his Interest in God; O! How will he prize God, and the Graces of his Spirit? God is his Riches and Treasure; he reckons of no Riches, besides the Riches of Christ, and the Riches of Faith; and Christ is Precious, or an Honour in the Estimation of all true Believers, 1 Pet. 2. 7. Christ is a Plant of Renown, the Chiefest of Ten Thousand. A Pearl of Superlative Estimation; which, when the wise Merchant found, he Sold all for the Purchase thereof. We cannot think too vilely of Sin; we cannot think too highly of Christ.

Thirdly,

Thirdly, There followeth a Provident Carefulness: If we have been at great pains to get this Treasure, and know how to value it; then it will follow, that we ought to Exercise all the Provident Carefulness we can, to keep this Treasure. We throw not Treasures carelessly on the Ground; but we lock them up in our Cabinets; *Christ* is our Chiefest Jewel; we must keep Him in the Cabinet of our Hearts. God is our Treasure; we must set at nought all other imaginary Treasures, in Competition with him, or Opposition to him.

3. There is a Provident Carefulness.

We must take fast hold of *Wisdom*, and not let it go, for it is our Life. Let all that's dearest and nearest go for God. Let's part with the greatest Riches, which the Universe can afford, rather than lose our Interest in God. The foolish young Man, *Mark* 10. 22. could not brook the Doctrine of Self-denial: He would rather part with Treasures in Heaven, than Treasures on Earth. Multitudes braid of his humour, who prefer Earthly, before Heavenly Riches; who grasp with all Greediness, Earthly Accomodations, and Secular Interests; and in the mean time, neglect the great Things of Eternity: These verify a Vulgar

gar Proverb, *to be Penny-wise, and Pound-Foolish*. But our Duty is, to make sure of a durable Substance, of Riches and Treasures, which will abide unto all Eternity.

VWhen the *Trojans* (as they say) lost their *Palladium*, all was lost: That's a fabulous Story of Poets. But I am sure, if we lose our Interest in God, if we lose his Favour, we are altogether lost, and utterly undone to all Eternity.

He then, that knows the Infinite Dignity, Price, and Value of this Treasure, what an high, and excellent thing it is, to make God our Portion; what a rich Treasure it is, to be a Possessor of Divine VVisdom; what an unspeakable happiness it is, to have the Lord for our God; to have an Interest in his Promises, and the Consolations of the Spirit: That Man (I say) who knoweth the high Valuation of these things, he would not lose them, for all the Kingdoms of the VVorld, and the Glory of them.

Fidelis
homo, cu-
jus totus
mundus
divitia-
rum est,
& quasi
nihil ha-
bens om-
nia possi-
det inba-
rendo tibi
cui Servi-
unt omni-
a. Aug.
l. 5. Con-
fess. c. 4.

The *Martyr* cried out in the Flames, *None but Christ*: So, none but *Christ*, can enrich, and comfort a Christi-an.

The

The *Fifth* and *Last Query* is, *whether* Quer. 5.
we make God our chiefest Joy. There's in Whether we
every one, something or other, that they make
most rejoyce, and delight themselves in God our
the serious Meditation thereof. Some chiefest
fancy one kind of Joy, some another; Joy.
and there are many varieties of Fancies,
as *Philosophers* reckon upon several Ap-
prehensions of *Felicity*. We Read in
Scripture, of *Joy in Harvest*, *Joy in Espow-*
sals, and *Joy in taking of Spoils*; but none
of these are lasting Joys: But a Belie- Quam
vers Joy is in *God*; He never fails. suave mi-
bi subito
factum est
carere

suavitatis nugarum, & quas committere metus fuerat, jam dimittere
gaudium erat. Aug. Confes. l. 9. c. 1.

Upon a serious deliberate Considera-
tion, there's no Joy elsewhere. What's
the joy of debaucht *Jovialists*, but like
the Crackling of Thorns, a blaze, and
suddenly gone? What's the joy of Am-
bitious Men, such as *Haman's* were, but
dash't upon a sudden? When the King
was Angry at him, *His Face was cover-*
red, and he immediately was carried
from a *Banquet*, to a *Gallows*. What be-
came of the Joy of *Belsazzar* amidst his Dan. 5. 5.
Quaffing and Carrowsing? He was sud-
denly doomed to Judgment. Laughter
and Mirth, are vanity; and Joy, and
Rejoycing in the World, are but that
O Laugh-

*Fumul-
tuosis va-
rietatibus
dilanian-
tur cogi-
tationes meæ,*

Laughter, which is called, *Risus Sardonicus*; which endeth in Bitterness and Mourning.

intima viscera animæ meæ, donec in te conflam purgatus & liquidus igne amoris tui. August. Confel. l. 11. c. 29.

Here then lieth our Duty; To make God our Joy. So did *Nehemiah* comfort the Jews, in a time of Heaviness, *Nehem. 8. 10. The Joy of the Lord is your Strength.*

Amidst variety of perplexing Thoughts, Comforts from God refreshed *David's* Soul, *Psal. 94. 19.* Amidst the great decay, and failing of Creature-Comforts, there was still matter of joy, and rejoicing in God, *Hab. 3. 17, 18.*

If then we can, amidst Sorrows and Troubles, make God our Joy, and Rejoicing; if we can delight, and comfort our selves, in God's Consolations, when all Worldly Consolations fail; this evidently proves our Trust in, and Dependance upon God.

Joy in God (as *Aaron's* Rod swallowed up the Rods of the *Egyptians*) swalloweth up Worldly Joys, and Worldly Sorrows. To rejoyce in Wife and Children, Corn and Wine, and Gold and Silver, are uncertain Joys: But Joy
in

in God, is an abiding Joy. The greatest Worldly Joys may have their Changes: Worldly Joys are fading and deceitful, like the River *Jordan*, that emptieth all its Sweetness into a stinking, and sulphureous Lake; But Heavenly Joys are lasting, and bend not to a Declination.

Therefore it's an excellent Expression of || an Ancient Father speaking of this Joy; *O Gaudium supra Gaudium, Gaudium vincens omne gaudium, extra quod non est gaudium.*

*Verum
gaudium
non desi-*

nit, nec in contrarium vertitur. Sen. Epist. 59. || Aug. Sol. c. 35.

O 2

CHAP.

CHAP. XVII.

Containing the Fourth and last Use for Consolation.

Use 4.
for Con-
solation.

THe *Fourth and Last Use* (for a Conclusion of this *Treatise*) is, for singular *Consolation* unto all true Believers, who depend on God's *All-Sufficiency* and Faithfulness. Their *Benonies*, will prove their *Benjamins*: Though they Sow in Tears, they shall Reap in Joy.

Amidst their greatest Losses, it's a Ground of Singular *Consolation* unto them; *That God is able to give them much more, &c.* And if God see it good for them, he will give them *much more*, and abundantly Recompence their Losses. What? Though they be tost up and down with Boisterous Waves; yet they have a Rock to climb upon, which David Prayed to be led into, *Psal. 61. 2.* *When my Heart is overwhelmed, lead me to the Rock, that is higher than I.* || The *Psalmist* disclaims all other Rocks: God

¶ Dedux-
isti me
i. e. in re-
metipso,
quia es
Dux me-

us, tu es viator meus. Quia factus es spes mea, vox Ecclesia ad Christum q. d. Quo modo tu surrexisti immortalis & nos sic credimus resurgere. Hieron.

is the only Rock; and if we climb up on any other Rock, that is not higher than our selves, we shall not be safe. What? Though Enemies have great Wrath, and Flourish; yet the greatest of them, have but a short time, *Rev.* 12. 12. And, notwithstanding Prosperity at present; yet inevitable Destruction, is the Portion of Prosperous wicked Men, *Psal.* 92. 7. What; Though God respite the Deliverance of his People, and Answer not speedily: It is but to prepare them for the better Reception of Mercies, to humble them, prove and refine them. And though Offences must of necessity come; yet, woe be to them, by whom they come. Let all that fear God, make it their Study to give no just Offence, neither by imprudent Words, nor imprudent Actions. The Wisdom of the Serpent, is as needful as the Innocency of the Dove. Neither let any Man limit the Holy One of *Israel*, nor prescribe Times and Seasons to him.

Let's rest contented, and satisfied with all God's Dispensations. If Poverty, Prisons, Disgrace, Exile be allotted for us, let's justify God's Dealings in all, and leave of Murmuring at and Censuring of Second Causes. What said Job in Answer to his Wife? *Job.* 2. 10. *Shall*

1 Thes.
3. 3.

we receive Good at the Hand of God, and shall not we receive Evil? Hath not Christ foretold, that in The world, ye shall have Tribulation; but he addeth a singular Word of Comfort in the same place (*viz.* John 16. 33.) Be of good Comfort, I have overcome the world: This is That we are appointed unto.

Let not any of God's Children be discouraged by their Sufferings, provided that they Suffer for Righteousness Sake; neither let them faint in the Day of Adversity: For if thou faint in the Day of Adversity, thy Strength is small, Prov. 24. 10.

Ascendi.
si in na-
vem cum
Christo,
qui ex-
pectabis
serenum?
Imo ven-
tum &
procellas,
& fluctus
navem co-
perientes,

There's a Learned Author, who hath a Saying; Thou hast Ascended with Christ into the Ship; What, wilt thou expect a Calm? Nay, rather winds, Storms, and Waves over-whelming the Ship, that it may begin to be Drowned: But thou art First to be Baptized with this Baptism; Christ being Awakened, and Prayed unto, who will sometimes Sleep.

ut mergi incipias; sed hoc Baptismo Baptizandus prius es: tum sequetur serenum, Excitato & implorato Christo, qui saltem dormiet aliquando. Melch. Adam. in vita Hessi.

Let not any ante-date Deliverances, nor precipitantly Carve out Wayes of their own devising, and Means according to their own Imaginations, as if at such a Time,

Time, and in such a Way they should be delivered from their Troubles. Let's Patiently and Believingly wait on that Promise, 2. Pet. 2. 9. *The Lord knoweth how to deliver the Godly out of Temptations, and to reserve the Unjust unto the Day of Judgment, to be Punished.* But still let Christians remember Silently, and Patiently to wait on God.

Both Primitive Martyrs, and those of the last Century, often charged, and advised their Brethren in these Words; *Take heed ye Rebel not against Authority.*

|| See the large declaration of Bishop Far-
rer, Bi-

shop Hooper, Taylor, Philpot, Bradford, Crome, Rogers, Saunders, Laurence; Fox. Act. & Mon. vol. 3. p. 162. Edit. 1641.

Let such as profess Religion, and desire to walk most closely with God, Evidence the Sincerity of their Profession by their Loyalty, Meekness, and Patience; so that Enemies, who watch for their Haltings, may either be altogether put to Silence, or else Confess, that (as it was said of Daniel) *They can find no Fault in them, except the Law of their God.*

Dan. 6. 5.

There are some special Grounds of Comfort to all true Believers, to uphold and revive their Spirits amidst the sharpest Sufferings, which they meet withal;

I shall mention them in Particulars, and so Conclude.

I. Communion
with
God.

First, They have Communion with God; of this only God's Children are Partakers, and only they know, what's meant by Communion with God, and cannot be content without it: Carnal Men are as meer Strangers to Communion with God, as *Nicodemus* was to the Mystery of Regeneration.

Now, this Communion with God is a Sacred Acquaintance; to which *Eliphaz* Exhorts *Job*, Chap, 22. v. 21. *Acquaint now thy self with him, and be at Peace, thereby Good shall come unto thee.* This, *Moses* attained unto in an Eminent manner, even unto a Sacred Familiarity; *Exod. 23. 11. And the Lord spake unto Moses Face to Face, as a Man speaketh unto his Friend.* The Apostle speaks in his own Name, and in the Name of all true Believers, *1 John 1. 3. Truly, our Fellowship is with the Father, and with his Son Jesus Christ.*

This Communion *Bradford* attain'd unto, in a great measure: For he often, not only Prayed, but Studied Kneeling, and would not rise up, till he found some Spiritual Illapses, some Divine Influences upon his Soul.

Bernard us'd to say; *Lord, I will never depart from Thee, without Thee.* Nunquam
abs te abs-
que te
recedo.
Bern.
Ep. 116.

Communion with God, will make a Prison to be a Palace, a Dungeon a Paradise, Chains of Iron to be as so many Chains of Gold.

Alice Driver, a Faithful Martyr, when she came to the Stake, and was bound with the Iron-Chain, she kis'd it, and said; *It was the best Neckerchiff, that ever she wore all the Dayes of her Life.* Aet. &
Monum.
Vol. 3.

Sampson did eat Honey out of the Carcass of a *Lion*; and so, those who have Interest in *Christ*, and enjoy Communion with Him, suck Sweetness out of all their Sufferings, and their very Sorrows are better than the Mirth of Wicked Men. This comforted *Basil* in his Banishment, and in his Sufferings; *Let* (saith he) *the Queen cast me into the Sea, I will remember Jonah; let her cast me into the Fiery Furnace, I will remember the Three Children; let her Banish me, the Earth is the Lord's, and the Fulness thereof.* Melior
est tristi-
tia iniqua
patientis,
quam la-
etitia ini-
qua fe-
rentis,
Aug.

He that hath Communion with God, and comes to God, as a Child to his Father, making his Moan and Complaints to him; he is a Man of Comfort, even in Times of greatest Troubles. And nothing

Gentlemen, *Eighty-Four* Artificers, *One Hundred* Husbandmen, Servants and Labourers *Twenty, Twenty-Six* Wives, *Twenty* Widows, *Nine* Virgins, *Two* Boys, and *Two* Infants.

In *Scotland* dyed *Two* Eminent Martyrs, viz. Mr. James wiseheart, and Mr. Patrick Hammelton.

In this time, there dyed none (upon the same Account) in *Ireland*: The Reason and Narrative, a most Eminent Light in the Church, (whose Name is Famous throughout all the Churches of *Christendom*) not long before his Death, desired that the Story might be transmitted to Posterity. Thus he told the Story, (and many can witness it, that then heard it from his Mouth.)

Dr. Usher
Arch-Bishop of
Armagh.

There was (saith he) a Commission from the Queen, sent down by a Doctor into *Ireland*; who going with the Commission thither, at *Chester* (where he lodged in his Travels) he boasted, that he had a Commission de Comburendis Hæreticis: One of the Servants of the Inn, being a Well-willer to Protestants, took notice of the Words,

Words, and got away the Commission. When the Commissioner came into Ireland, he was Entertained with great Respect. After some time, he appeared before the Lords of the Council in Ireland; and then opened his Box, to shew his Commission; but there was nothing in the Box, but a Pack of Cards: Whereupon he was Committed to Prison, and threatned exceedingly; but upon Security given, he was afterwards Released, and return'd into England, and obtain'd a New Commission: But as soon as he came to Chester, the Report came of Queen Maries Death, and he stop't his farther Journey.

This Story, that Reverend and Learned Arch-Bishop, and Lord-Primate of Ireland afore said, desired that it might be divulged, and kept in remembrance; for he said, *He was sure, that the Story was true.*

But, suppose this to be a more than ordinary (as it is) Preservation; however, Wonderful are the Preservations of God's People! Let every one call

to mind, in particular, the Gracious Providences of God in his Protection, and Preservation; hence will arise Grounds of Comfort from, and Confidence in God's All-sufficiency.

A Third Ground of Comfort, is Experience of Dayly Provisions; dayly Bread, wonderful Supplies; and these in Mercy given, and Sanctified. The Men of the World enjoy outward Things, (and they are not to be accounted Usurpers) *ex Largitione*, by God's general Bounty; but Believers enjoy them *ex Promisso*, by Vertue of a Promise. By common Donation, and general Providence, wicked Men enjoy their Possessions; but good Men enjoy them by special Favour and Mercy in Christ: *with Him they have all Things*. For one to have the Good Things of this Life, as Riches and Honours, and to have Christ with them, to have them Sanctified; this is the Mercy indeed.

3 Ground of Comfort, is Experience of Dayly Provisions.

Rom. 8. 32.

And, Fourthly and Lastly, Here is the greatest Ground of Comfort, even the Hope of Eternal Glory. Whatever be the Sorrow in Seed-Time, the Harvest will make amends for all: Whatever be the Losses,

4 Ground of Comfort, is Hope of Eternal Glory.

Losses, the Riches of *Christ* will make a
abundant Compensation.

The Kingdom of Heaven, the Glory
to be revealed, the Eternal Sabbath, the
Beatifical Vision; these are in the Eye,
Heart, and Meditation of the Saints of
God.

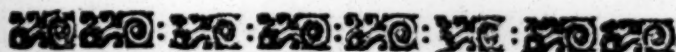
Wherefore, with *Moses*, they look
Heb. 11. 26. unto the *Recompence of Reward*; with *Ste-*
phen, they see *Christ* amidst their Suffer-
Heb. 11. 27. ings; and, with *Moses*, see him *who is*
Invisible.

Compare the Outward Sufferings, with
Inward Comforts; and especially, Tran-
sient Sorrows, with Eternal Joyes, and
there will be abundant *Cause of Comfort*,
notwithstanding the greatest Afflictions
that are on us, or may befall us in this
present World. Heaven will make a-
mends for all; and the Consolations of
God, are sufficient for us.

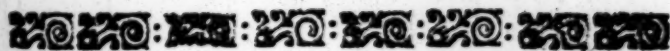
Amidst Fears and Perplexities, for
real or imaginary Losses, let us Comfort
our selves with the Text; and take Coun-
sel from the *Man of God*, his Answer to
Amaziah; viz.

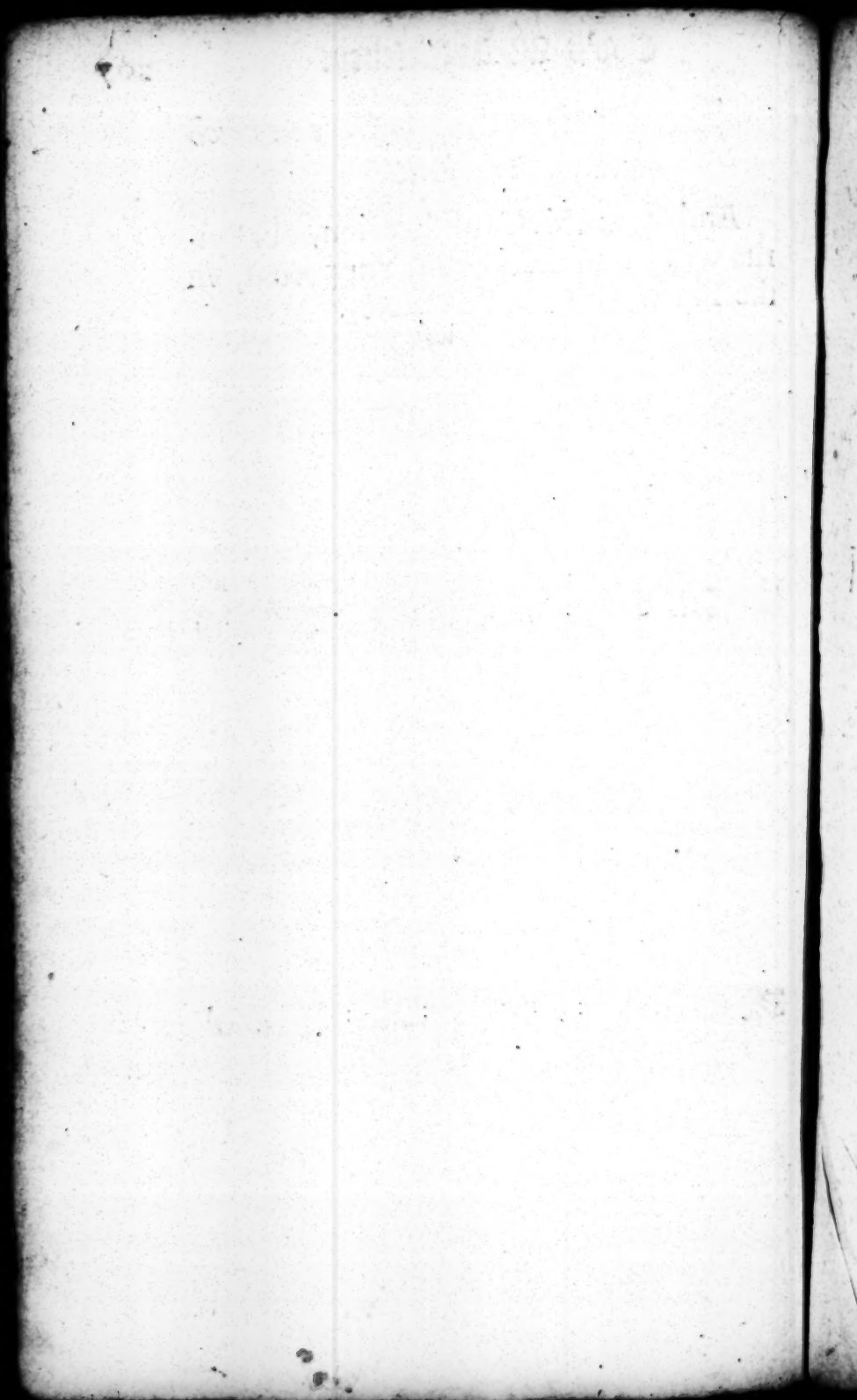
*The LORD is Able to Give us much
More than This.*

And upon this Consideration, our Spirits will be Revived, and Supported, in the Times of *Jacob's* Troubles.



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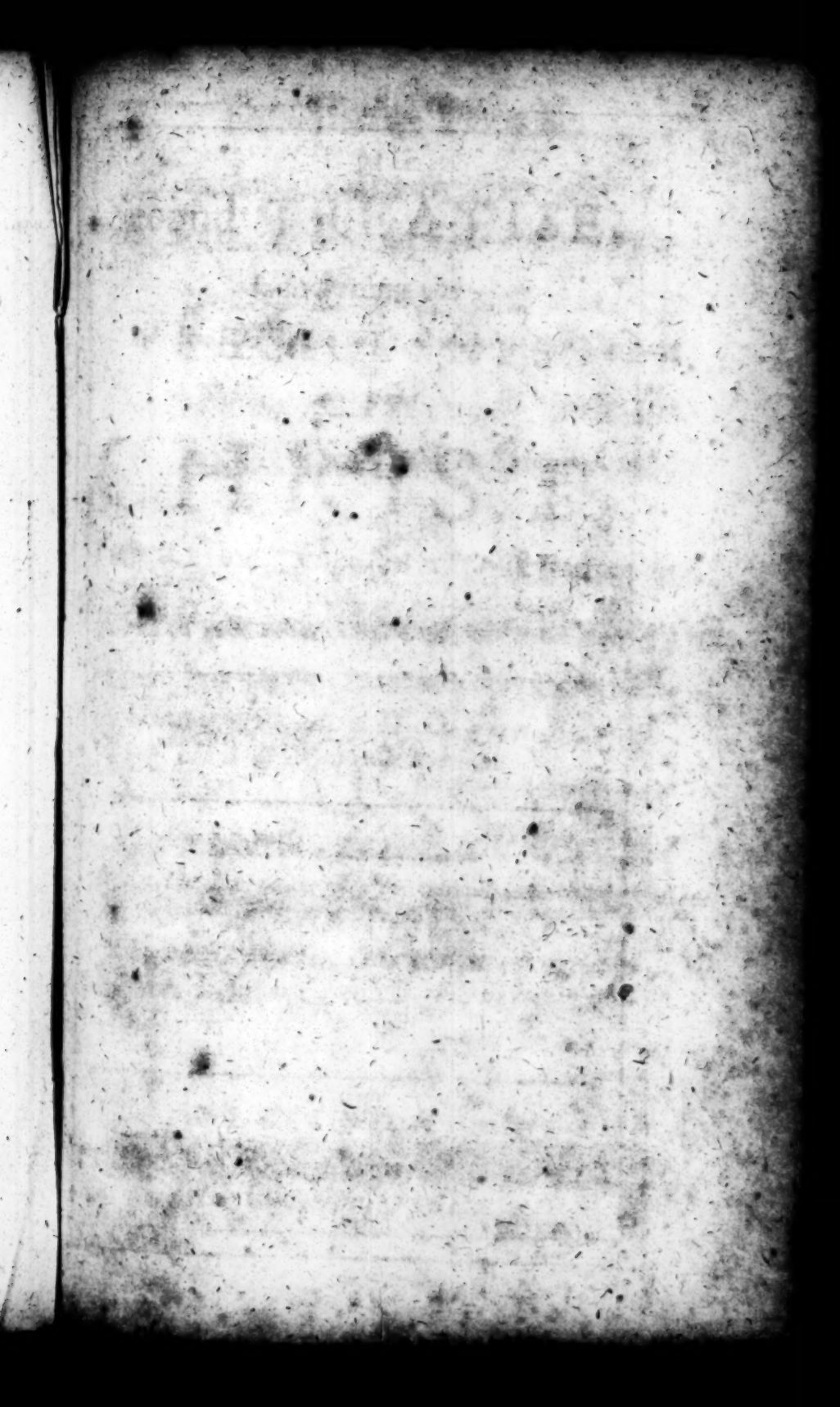


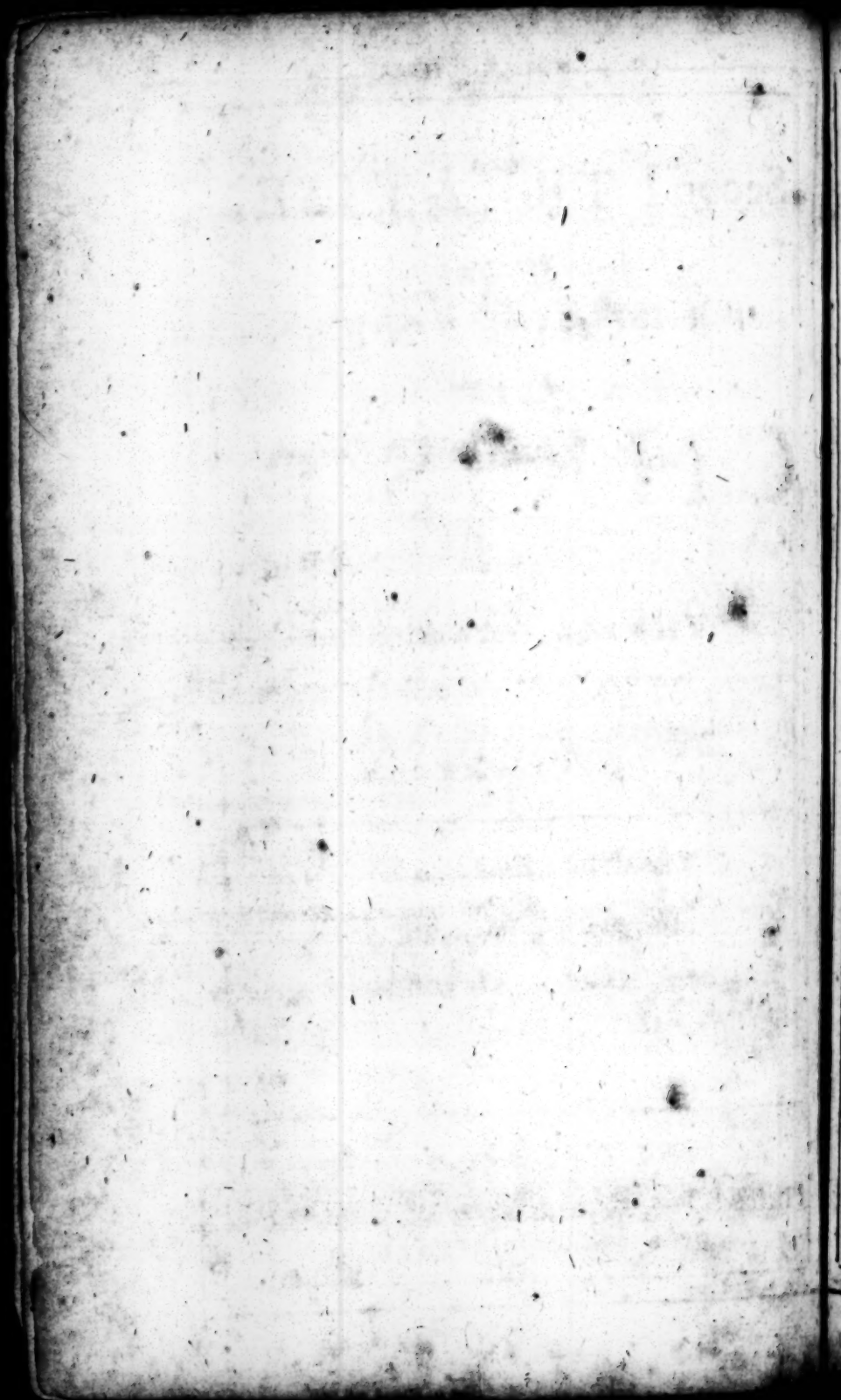
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p. 117. Marg. r. *Exemptus*.
p. 127. lin. 19. r. *ἀνενοήτως*.
p. 144. Marg. r. *conscientiam afflictam*; and, *excitare*.
p. 167. lin. 26. r. *Fam.* 4.
p. 170. Marg. r. *profecta*,
p. 173. Marg. r. *vos*.
p. 193. Marg. r. *amittere*.
p. 197. lin. 3. r. *none*.







THE
Second TREATISE,
Concerning the
PRECIOUSNESS
OF
CHRIST;

Preach'd long since for the substance
thereof, (but since much enlarged) at
St. *MARIES OXON.*

By Henry Wilkinson. D. D. *Then Prin-
cipal of Magdalen-Hall.*

Matth. 13. 45, 46.

*Again the Kingdom of Heaven is like unto
a Merchant-Man seeking goodly Pearls,
who when he had found one Pearl of great
Price, went and sold all that he had, and
bought it.*

L O N D O N.

Printed for John Kidgel, at the Great
Atlas in Cornhill, 1681.

Second Edition

Containing the

RECORDS

CHRIST

Preserved long since for the purpose
of the (some manuscript) of
M. M. O. K. O. M.

Henry Wilkinson D. D.
Bishop of Magdalen

March 13. 1844.
Agreeing the Kingdom of Heaven
a (some manuscript) of the
manuscript he had found and
Price, with some other all the
found it.

Printed by
Albion Hall 1844

T O T H E
Candid R E A D E R.

WHAT here (Reader) I present to thy View, (and as I hope) to thy Candid Interpretation, I Preach'd many Years agoe at St. Maries in Oxford: Since I have form'd it a Treatise with Inlargements.

The Subject Discours'd on, is, The Preciousness, infinite Dignity and Value of our Blessed Lord, and only Saviour Jesus Christ: The Wise Merchant in the Parable Sold all, and Bought this Pearl of great price. It's Chrysostomes Observation, Christ is the Pearl of infinite Value, if you sell not all you cannot purchase it.

Matth. 13.
45, 46.

πλούτεστες
ἐσιν ὁ Μαρ-
τὶνὸς
καὶ ἐγὼ

πλουτοῦς πάντα ἐκ ἀποδοῦς. Chrysost. in loc.

It's worth our best Inquiry, to ask who are they that put the highest price, and estimation upon our Holy Lord Jesus: The Text gives

To the Reader.

gives a full Answer; Unto you which believe, he is precious. Only true Believers value Christ above all others. The Unbelieving Gadarens preferred their Swine before a Saviour, and Demas valued the World above Christ and his Apostles. It's Recorded in History, that a Profane Duke of Burbon profess, That he would not leave his part in Paris for his part in Paradise. It's no new thing for Swine, and such who (though they are in Mens shape) who have Brutish Qualities, to trample precious Pearls under their Feet, they resemble the Dung-hill Cock in the Fable, who would rather have a Grain of Barley, than all the Jewels in the World: But a True Believer who hath Experimental Knowledge of the Superlative worth of Christ, values him at a higher Price than all the Kingdoms of the World, and the Glory of them. It's evident how highly the Love-sick-Spouse, valued Christ, Cant. 5. 10, 11, 12. A Holy Martyr when the Flames were about his Ears, Cryed out, None but Christ, None but Christ. And Mr. Bradford that eminently precious Martyr often poured out abundance of Tears upon his Trencher (as he sat at Table) and being asked the reason why he Wept? he Answered, because he could not bring his dull Heart to love Christ more than he did.

To the Reader.

did. *Mr. Calamy, late Pastor of Alder-
manbury, an Eminent and Faithful Mini-
ster of the Gospel, who (though Dead)
speaks in choice Works, and Exemplary
Conversation* amongst many other excellent
Writings of his in Print, put forth a very
useful Book, well worth the reading over and
over again, call'd, *The Godly Mans
Ark, in the close thereof he makes a Colle-
ction of several distinguishing Evidences
for Heaven, Mrs. Jone Moore, a Godly
Woman of his Congregation, declared and
acquainted him with all,* I'll make menti-

The God-
ly Mans
Ark.
P. 252. P.
253.

on of her own Words. Now (saith she) I find nothing so hard to me, as to be-
lieve aright to cast away my own Right-
eousness as Dung, in point of Justifica-
tion, and to cast away my Unrighteous-
ness, so as that be no better to me, and
to Roll, and Cast, and Venture my Im-
mortal Soul upon Jesus Christ, and his
Righteousness, for Life and Salvation
by him alone, and to see my self com-
pleat in him, this is Supernatural: Yet I
must and will give Glory to God, and
say, Lord I believe, help thou my Unbe-
lief: And by this I prove that this preci-
ous work of Faith is wrought in me, be-
cause I find that Jesus Christ is to me ve-
ry precious: and I find in the Word,
Unto them that Believe, he is precious.

1 Pet. 1.7.

What

To the Reader.

What I shall further add is by way of an Humble Entreaty, and a Just Apology. Be pleased (Reader) through thy Candour to pass by, or Correct, several mistakes of the Printers. Had I enjoyed my Health (though I live at fifty Miles Distance from that Press, and am in the 64th Year of my Age, yet I would willingly have undertook so long a Journey to review and Correct the Press, but for two whole Months Space (whilest these Treatises were Printing) I was very sick of that Feverish Distemper, which is now adays Epidemical, and likewise (as I am Informed) one of the chief Printers was very Sick at the same time.

Whoever thou art that art pleased to read these two Treatises, and gainest any Spiritual Advantage for thy precious soul, thou wilt much rejoice the Heart of the Author (whose Cordial Desire is thy everlasting good) and he heartily desires thy prayers, and remains,

Thy Souls Servant.

From my Study in Great
Cornard, near Sudbury
in Suffolk, Nov. 29.
1680.

Henry Wilkinson.

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Page 1. Line 2. For "and" read "but".
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Page 1. Line 4. For "of" read "from".
Page 1. Line 5. For "at" read "in".
Page 1. Line 6. For "by" read "with".
Page 1. Line 7. For "to" read "towards".
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Page 1. Line 9. For "in" read "within".
Page 1. Line 10. For "on" read "upon".
Page 1. Line 11. For "at" read "at the".
Page 1. Line 12. For "by" read "by the".
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Page 1. Line 15. For "in" read "in the".
Page 1. Line 16. For "on" read "on the".
Page 1. Line 17. For "at" read "at the".
Page 1. Line 18. For "by" read "by the".
Page 1. Line 19. For "to" read "to the".
Page 1. Line 20. For "from" read "from the".
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Page 1. Line 87. For "in" read "in the".
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Page 1. Line 89. For "at" read "at the".
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Page 1. Line 93. For "in" read "in the".
Page 1. Line 94. For "on" read "on the".
Page 1. Line 95. For "at" read "at the".
Page 1. Line 96. For "by" read "by the".
Page 1. Line 97. For "to" read "to the".
Page 1. Line 98. For "from" read "from the".
Page 1. Line 99. For "in" read "in the".
Page 1. Line 100. For "on" read "on the".

THE
Pretiousness of Christ;

O R,

The Inestimable Dignity and Ho-
nour of Christ unfolded: Upon

1 Pet. 2. 7.

Unto you therefore which believe, he
is Pretious.

C H A P T E R

Containing the Coherence, Division, and Ex-
position of the Text and the Deduction of
a Doctrine, with the Method of prosecu-
ting the same.

O U R Saviour Christ before his
Passion gave in charge to St.
Peter a Duty of weighty con-
cernment, viz. (a) *When thou*
art converted strengthen thy Brethren. Like

specialem misericordiam consecutus es & post lapsum erigeris, & firma-
beris. sic tu. conversus perfecte misericordiam impende proximis tuis, re-
vera, ac subleva eos. Stella in loc.

2 The ineffimable Dignity of Christ,

wise after his Passion he presseth three times with great Vehemency, the grand Pastoral Office, which is (saith

(b) Joh. 21: 15, 16, 17. he) (b) to feed my Sheep and to feed my Lambs. Christ challengeth a peculiar propriety in them, because he calls them his Sheep and Lambs. Peter was not the Lord, but the Servant of them,

* Non igitur ~~et~~ Dominus, quod ipsemet Petrus agnoscit. 1 Per. 9. 3. neque ut ap. ~~per~~ *(Is enim est amicus illi Dominus verum sanguine suo redempturum) sed ut fidei Minister.* Beza Joh. 21. 15.

as * Beza appositly notes against the Popes usurpation. Questionless this charge reiterated with such ardency of affection by Christ, made deep Impressions upon the Heart of Peter, as may be evidenced by the whole current of his Epistles:

For the main design in them (which he drives at) is, to gain Souls unto Jesus Christ. For instance and particular proof of what I have asserted: This holy Apostle makes it his grand business throughout this whole Epistle, partly to perswade the converted * dispersed Jews to whom he wrote. That the Doctrine of the Gospel is the only true Doctrine of Eternal Salvation, and partly to ingage them to persevere in the Profession thereof, and to live up to that Profession.

* Videntur hæc ad Judæos proprie scribi, quod Petrus esset Apostolus Circumcisionis. E. latin.

Hujus dispersionis caput erant Judæi Babylonienses, quos vel ideo dominatur quia e Babylonic scribebat. Drus.

The inestimable Dignity of Christ. 3

For accomplishment of these great ends the Apostle quits himself as becomes a faithful Minister of the Gospel in endeavouring to distinguish the pretious from the vile: Such as put this great Duty into Practice, have a high Character of Honour put upon them; *Jer. 15. 19. And if thou take forth the Pretious from the Vile, thou*

*shalt be, * as my Mouth.* Now the difference is evidenced both by what they have left off, and forsaken, and by what they have made choice of and embraced, 1. They have left off and laid aside, or rather *rejected* and

refused, (as a * Learned Author observes on the word) *all Malice and all Guile, and Hypocrisies, and Envoys, and all evil speakings. v. 1. 2.*

They have chosen and embraced the blessed fruits of regeneration, which are represented by their desires.

* New food, and Spiritual growth, *v. 2. As new born Babes desire the sincere Milk*

of the Word, that yee may grow thereby. Another fruite of regeneration is a spiritual tast. *v. 3. If ye have * tasted*

that the Lord is gracious. And my Text is an infallible character

* Summa est eos demum cense-
ri coram Deo fideles Ecclesie
Pastores, qui non morventur
respectu hominum qui non flexi-
biles in hanc vel in illam
partem, sed rectè judicant ex
lege Dei. Calv. in loc.

* Αποδεχόμενος propriè significat
aliquid repudiare in electione
vel etiam aliquem ab officio
tanquam indignum rejicere.
Gerh. Harm.

* ἀρμόδιον γὰρ αὐτὸς ἐστὶν ἐναγγέ-
λιον. Nam ἡβῶν ἐστὶν ἐναγ-
γέλιον, infra. v. 8. Καί-
τοι.

* γεύεσθαι non est leviter de-
gustare sed experiri. Grot.

The inestimable Dignity of Christ.

instar omnium drawn from the highest valuation of Jesus Christ. If the Question be propounded, who are they that set the highest estimate upon Jesus Christ? The Text gives in the Answer—*You which believe.* And if we require, who are they that believe? The Answer will be as clear, viz. *Unto whom he is pretious.* So then onely the true Believer knows how to set the highest valuation upon Christ, and he who so highly values Christ, is the true Believer.

The Text
divided &
opened.

The words contain, *The true Believers evidence for his interest in Christ.* In them are contained two Generals.

1. The high Dignity, Honour, and inestimable valuation of Christ.

2. The Persons in whose account Christ is so highly honoured. There are two words which require Explication.

1. What is
meant by
pretious?

1. Pretious (as we usually read it in the Concrete) But the word is in the ab-

stract in the Original and sig-

nifyeth *Honour it self*, there-

by shewing that all pretious

Excellencys, Honours, Dig-

nities, Treasures, and Wil-

doms, are concentred in

Christ. If Zion (*i. e.*) the

Church be call'd *the perfection of Beauty.*

Psal. 50. 2. How much more eminently

may

H. nūm, honor pretiosus & vel in pretio habendus a Vobis. Vatabl. Vobis honor est. Grot. Honorificus est creditibus in ipsum nūm enim hic aptius pro honore sumitur quam pro pretio. Zegerus.

The inestimable Dignity of Christ. 5

may Christ the Head of his Church be called the perfection of all Beauties, because whatsoever Beauty is in the Church (which is Christ's Mystical Body) is derivative from Christ the Head. In him there's a fulness of all excellencies and perfections. (c) Col. 1. (c) *For it hath pleased the Father that in him should all fulness dwell.* (d) Col. 2. *For in him dwelleth all the fulness of the Godhead bodily (i.e.) essentially and personally really and substantially in opposition to the Figures and Shadows of the Old Testament.* Christ is honourable in himself even honour it self. And he is an honour unto all his Members. None of his Servants shall be dishonoured by his Service, *Moses* was called Gods Servant. *Moses my Servant is Dead*; *Joshua* 1.2. and *St. Paul* a Servant of Jesus Christ. So he begins his Epistle *Rom. 1.1. Tit. 1.1.* Its a common saying, *Deo Servire est Regnare.* * *Theodosius* the Emperour profest That he rather desired to be a Member of the Church then an Emperour on the earth. None more noble then the Bereans who (e) received the word with all

In Christo est, quicquid requiritur ad constituendum perfectum Redemptorem. Dav. in Col. 1. 19.

In ipso inhabitat plenitudo divinitatis corporaliter, quia in Templo habitaverat umbraliter. Aug.

* *Theodosius Ecclesiae se membrum esse magis, quam in terris regnare gaudebat. Aug. de Civit. Dei. L. 5. c. 16.*

(e) *Act. 17. 11. εὐχρίστες. Quamvis ευχρηστος de gomer dili.*

6 The Inestimable Dignity of Christ.

proprie dicatur tamen cum
Comparatio hic videatur in-
stituta non generis (erant enim
omnes isti judaei) sed virtutis
ac pietatis generosiores malui
interpretari quam Nobiliores.
Beza in Loc.

diligence, and searched the
Scriptures daily, whether
those things were so. The
imitation of their example
will ennoble Nobility it self.
The more Holy the more

Noble. If we speak of Wisdom, Christ

(f) *Isai. 9.* is a (f) Councillor, (g) in whom are hid all
6. the Treasures of Wisdom and Knowledge. If

(g) *Col. 2.* we speak of Riches, the Riches of Christ

3. are (h) unsearchable, If we speak of Beauty,

(h) *Eph. 3.* Christ is (i) white and Ruddy the chiefest of

8. ten *Ithousands*. Christ is white for his in-

5. *10. λευ-* nocency and purity, ruddy for his Suffe-

4. *κος & πυρ-* rings, as his bloody Sweat, Agony and

3. *ρος & κλε-* Passion upon the Cross. Now because

2. *ρομενός* it infinitely exceeds the capacity of Men

1. *ἀπομύριστα* or Angels to represent Christs Dignity,

70. Honour, and excellencies, to the full in

positive expressions, therefore by way of

negation we express the Price, Dignity,

Valuation of Christ to be infinite, unpar-

allell'd, and inestimable; and when we

have said *inestimable*, it's beyond the sphere

of our activity (as an ancient

* Father observes) to reach

any higher in our expres-

sions.

* *Nobis ad intellectum petus
angustum est, & ideo sic Deum
digne estimamus, dum inesti-
mabilem dicimus.* Min. Felix.

2. What is meant by Believers.

* *μὴν ἢν τοῖς μετέωτον* *Sola est
pades quae pretium ac, excellen-*

2. Here's another word

to be explained; viz. Be-

lievers. Its sayd * *Unto you*

there.

The inestimable Dignity of Christ. 7

therefore which believe. For *nam Christi nobis patefacit*
 (as judicious Calvin ob- *Calv. in loc.*
 serves) it's faith alone which lays open to us
 the price and excellency of Christ. Such then
 as believe unto Salvation are such, whose *(k)* *Ag. 15.*
 hearts are *(k)* purified by faith, *(l)* and justi- *9. (l) Rom.*
 fied by Faith, and have such a faith as *(m)* *5. 1. (m)*
Gal. 5. 6.
 works by love. Called *(n)* the *(n)* *Tit. 1. 1.*
 faith of Gods Elect. * These ** They are chosen saith the A-*
 have their Robes washt and *posle unto Salvation through*
 made white in the Blood of *Sanctification of the Spirit and*
 the Lamb. Rev. 7. 14. They *belief of the truth. 2 The. 2.*
 are begotten again to a lively *3. Quia electi sunt elegerunt,*
 hope. 1 Pet. 1. 3. and made *non quia elegerunt electi sunt,*
 Partakers of the Divine Na- *eligentium meritum nullum*
 ture 2 Pet. 1. 4. These and these alone dis- *esset, nisi eos eligentis gratia*
 cern the Excellency and Dignity of Christ, *Dei proveniret. Aug.*
 and they set the highest estimate and valu-
 ation upon him. From the Premises thus di-
 vided and expounded, there results this
 Doctrinal Conclusion. That.

Doctrine.

*Christ is of inestimable Dignity and Ho-
 nour, and infinitely Pretious in the accompt
 of all true Believers.*

*Method
 propounded*

For the Methodical inlargment of this
 Excellent Doctrine, my work in the en-
 suing Treatise shall be first to give in the
 clear proof of the Doctrin, and afterwards
 to infer an useful improvement thereof.

The inestimable Dignity

The Assertion to be proved is—*That Christ is of inestimable Dignity.* This shall constitute the Doctrinal part. That which shall be intended by way of improvement, is—*That as Christ is thus pretious and highly to be valued as in himself, or so he ought to be by all true Believers.* This shall constitute the particular Use and Application of all.

1. That
Christ is of
inestimable
Dignity,
Honour,
and this is
proved in
several
Particu-
lars.

In handling of the former Assertion I shall confine my self to these ensuing Heads of discourse.

1. To reckon up several excellent Names of Honour and Dignity appropriated unto Christ in Scripture:

2. To unfold the grand Mystery of the Divine and Humane Nature of Christ Hypostatically united in one Person.

3. To represent the invaluable worth of those threefold Offices of Christ, viz. Sacerdotal, Prophetical and Regall.

4. To set down several Metaphors and Resemblances in Scripture which applied to Christ declare his singular Dignity.

5. To consider those great Purchases which Christ hath made for his People, which are Justification, Sanctification and Glorification. These Heads of discourse I shall endeavour (through Christ that strengthens me) to inlarge in so many distinct Chapters. Which (as I hope and desire

of Christ in his Names

desire) will abundantly satisfy, confirm, and establish us in this Fundamental Truth — That Christ is pretious and estimable for Dignity and Honour. Of these I shall treat in order in the following Chapters.

C H A P. II.

Chap. 2.

Containing an enumeration of several choice, and honourable Names in Scripture ascribed unto Christ.

AMongst variety of Names in Scripture appropriated unto Christ, I shall select these following (not naming all that might be named); and explain them as I go along.

The first I shall mention is *Shiloh*; Gen. 49. 10. Which name the whole current of Orthodox Interpreters unanimously apply unto Christ. The name signifies,

safe, happy, and blessed (as

* Peter Martyr observes) some render *Shiloh* (as learned Jerome and others)

He that is to be sent.

* Scultetus after he had mentioned variety of Inter-

* *Est nomen verbale, Salvus, beatus, felix, unde Shiloh derivatur, Servator, felicitator hoc est salices reddere.*

Pet. Mart. in Gen. 49. 10. *

* *Quasi tranquillatorem dicas qui tranquillitatis nostra spi-*

pretati-

ritualis Author *ſu* futurus,
Sculptet. Exercit. Evangel.

pretations acquieſceeth in
this. That *Shiloh* ſignifies

to ceaſe and be quiet. *Ludovicus de Dieu*
underſtands *Shiloh* to be the promiſed Seed,
which was to ſpring from *Judah*. The ver-
ſion of the 70 is emphatical, and plain-
ly declares Chriſt to be

* Εαν ἔλθῃ τὰ ἀποκάλυψα
αὐτῷ καὶ αὐτὸς μεροδοξία
ἐθῶν. Verſ. 70. Interpre-
tum.

* a Saviour; That *Jacob's*
Propheſy was fulfill'd, and
that the Scepter did not de-
part from *Judah* till the co-

ming of Chriſt may thus be convinced:

* Non aufe-
retur Scep-
trum Regi-
um, dicet
regnum
permanſu-
rum eſſe in
Judaſq; ad
Chriſtum,
quantum-
vis affli-
geretur &
propeccollap-
ſum vide-
retur. Va-
rablin loc.

2 Name, n
Star.

1 The Star
of Jacob.

(a) 2 Pet.
2.15.

For the Politick ſtate amongſt the *Jews*
was not changed, but ſtill the * Regal
Dignity and Politick Government conti-
nued in *Judah*, Maugre all Perſecutions,
and Oppoſitions whatſoever. *Judah* was
the Law-giving Tribe: And thoſe Laws
continued till the coming of Chriſt. But
at Chriſts comeing the Scepter departed
from *Judah* and was translated to an Hea-
then King.

2. Another Name attributed to Chriſt is
a *Star*. He is called the *Star of Jacob*, and
a *bright Morning Star*.

1. He is called by *Balaam the Star of Ja-
cob*, *Numb. 24. 17.* although *Balaam* was
a Mercenary Prophet who (as he is brand-
ed by the Apoſtle) (a) loved the *Wages of*
unrighteouſneſs. Yet he gives this true
attestation. *There ſhall* (ſaith he) *come a*
Star

The inestimable Dignity

and Morning Star. Christ without all question is more bright, more amiable, and desirous, and more glorious than all the Stars. For he is said

* *Ὁς ὡς ἀνύστατος ὁ δόξας.*
Splendor gloriae Dei : Et quid
est gloria Dei, nisi gloriosa Dei
natura inaccessa luce reful-
gens. Pareus. Filius est splen-
dor a luce Paternâ editus, si-
cut in Symbolo legitur Lumen
de Lumine. Victor. Strigel.
in Nov. Test.

to be * *the Brightness of his Fathers Glory* : The expression is sublime yet it comes far short of the Original ; Christ irradiates his Children with Splendor, and Glory, and according to

their measure they participate of his brightness. But the Glory and Splendor of Saints is thus distinguished from the Glory and Splendor that is in Christ ; In them the Glory is as a Beam, in Christ as the Sun, in them as a drop, in Christ as the Ocean, in them as Rivulets in Christ as the Fountain from whence they are derived. There is a fulness of a Fountain, and a fulness of a Vessel ; In Christ there is a fulness of a Fountain, in the Saints (though glorify'd) there's only the fullness of a Vessel, and this Vessel is fill'd by Christ, and receives all of his fulness ; *Joh.*

1.16. *And of his fulness have all we received, and grace for grace (i.e.)*

* *Gratiam gratiâ cumulatam.*
Duncus, Piscator, Dâvenant.
Gatakerns, &c. vid. Gatak.
Miscell. cap. 26.

By Christ we receive * *grace upon grace*, or abundant increase of all grace ; For all grace is the free gift of Jesus Christ

Christ, although * some Learned Authors understand by grace for grace the grace of the New Testament; and the singular benefit thereof, instead of the old, yet its undoubtedly true that whatever grace it is, it comes to us from Jesus Christ the only Liberal Donor thereof, from whom we receive grace both in the truth, and in the growth thereof.

A third Name of Christ is a Prophet. *3. Name,*
The promise is recorded, *Deut. 18. 15. The Prophet,*
Lord thy God will raise up unto thee a Prophet
from the midst of thy Brethren like unto me;
unto him shall ye hearken. This place is ci-
ted. *Act. 3. 22. and Act. 7. 37.* Christ is he, of
whom *Moses* and the Prophets wrote, so
Philip informs *Nathaniel*; *Joh. 1. 45.*—
When the *Jews* askt *John* who he was,
they askt art thou that Prophet: *Joh.*

1. 21? In asking after
**that Prophet*, theres some
singularity and special re-
mark of excellency and pre-
heminency above all other
Prophets. And so is Christ
The Prophet in Dignity a-
bove all other Prophets. Bu
largement I shall refer to a

where,

ἄντι χάριτος & *ἄντι*
ἄντι νόμου, *ἄντι* & *ἄντι*
ἄντι νόμου. Chryf.
 Probat (inquit Beza) sen-
 tentiam Chrysoftomi, Cyrilli,
 Theophylasti, & Augustini
 statuentium ἄντι hic significa-
 re vice, loco, & sensum esse
 accepimus gratiam Novi Fæ-
 deris loco gratiæ veteris, vel
 gratiam Evangelii pro gratiâ
 Legis, Lud. de. Dieu.

where I shall insist more largely upon the
 Prophetical Office of Christ.

4. Name
 Immanuel.

A fourth Name is *Immanuel*. *Isai. 7. 14.*
 And you have the Interpretation of this
 Name. *Matth. 1. 23* God with us. This Name
 represents Christ's infinite condescension to

* *Addit quoque Prophetæ nomen parvulus Immanuel, ad exprimendam personam ejus simul ac officium, & familiarem ejus cum hominibus conversationem quod habiturus esset inter homines. Joh. 1. 14. Cælo terram conjuncturus, & hominem Deo in gratiâ, prout utrumque conjuncturus erit in personâ. Walæus, in Mat. 1. 21.*

* *Nomina illa Jēsus & Immanuel in eo solum differunt quod nomen Jēsus conjunctiōis principaliter designet officium, secundario personam; Immanuel principaliter personam secundario officium. Spanh. Dub. Evang.*

* *Quod quæso hoc fructu obambilius? Hic virginis partus jam nobis attulit, ut humano genti se Deus conjungeret in Christo. Nec putandum est otiosam esse, & infructiferam istam conjunctionem, quæ primum nos Deo reconciliavit in Christo. 2 Cor. 5. 19. Deinde carnem nostram ad dextram Patris in cælis collocavit, & supra omnia exaltavit. Tertio etiam hoc attulit, ut in omnibus adversis fr-*

make his * abode for a time
 and converse with Men:

* *Immanuel* is a Name of Dignity and Preheminence. The Divine Nature of Christ is thereby set forth: It's likewise a Name of singular profit and benefit to us, because he is God with us, and thereby is set forth the humane Nature of Christ. And as

a Learned Expositor observes; * what fruit can be more desirable then this, this fruit of the Virgin brought this to us, that God in Christ joyn'd himself to mankind, neither may we conceive that this conjunction is useless and fruitless, which first hath reconcil'd us to God in Christ, and afterward placeth our bodies at the Right Hand of the Father, and lastly gives us boldness and confidence in all

adver-

adversity; If God be for us, who
can be against us. — But I shall
inlarge no more of this
Name, because I may see cause to resume a
farther exposition thereof, when I treat of
Christs Hypostatical Union.

*dentur utere licet. De Deo
pro nobis qui contra nos
Rom. 8. 31. Milt. in loc.*

A fifth Name is *Messiah* or *Messias*, Pro-
phesied of by *Daniel*. Dan. 9. 25, 26. — But
Joh. 1. 41, it's said — *We have found the Mes-*
sias. Both *Jews* and *Samaritans* excepted
Redemption and Instruction in all things
from Christ, as may appear by the Wo-
man of *Samarita*'s answer *Joh. 4. 25*. *The*
Woman saith unto him I know that Messias
comes which is called Christ, when he
is come he will tell us* all
things* some understand
Messiah and Christ to be of
one and the same significa-
tion For (say they) the
eternal Word is by the Angel
named *Messiah* (i.e.) in Greek

*Name,
Messiah.*

*Antiquit. lib.
Dan. 9. 25. Antiquit. lib.
populo Dei, Reges, Prophetas
ac Sacerdotesangebantur, ut
eterna significatur copia Spi-
ritus quod ista tria hominum ge-
nera perfundantur. Pet Mart.
Loc. com. 2. 300.*

Heb., *Christ*, or *anointed*, or
written in *Abstratto*. Anointed in regard of
both natures, as to the Office of Reconciliation
and Redemption. But anointed in the humane
nature only as to the gifts of the Holy Ghost
collated upon it, and infused in
it. This Name* *Messiah*
carries Royalty and high
Dignity in it, because its

*Breve verbum sed efficacissi-
mum, fatens cum se esse Mes-
siam quia aliud nunt, quam
se esset nisi quod vere a Deo*

the

*benctus sit in Regem & sacerdo-
zem, adeo ut ad se confugientes,
ne dum possit defendere ut Rex,
sed etiam Deo reconciliare ut
verus Sacerdos. Ferus. in Joh.
8. 26.*

the same with Christ, an-
nointed; and because the
Prophet *Daniel* plainly sets
down the Name and Digni-
ty of Christ conjoynd in

the place forecited. *Dan. 9. 25.* Messiah the

(f) *Isai.*

9. 6.

(g) *Isai.*

32. 1.

(h) *Pl. 2. 6.*

Prince. Thus the Prophet *Isaiah*, (f)
calls him the *Prince of Peace* (g) a *King*
that shall reign in righteousness. The *Psal.*

mist calls him a *King* (h) yet have I set my
King upon my *Holy Hill* of *Zion*. Christ
hath absolute rule and government: All
Subjection must be to him, all Scepters, all
Government must yield homage unto
Christ and be subordinate and subservi-
ent unto him. * A Learned and Reve-

* *Bishop*
Reynolds
on *Psal.*

110. v. 1. p.

12. Edit.

1.

rend *Divine* thus *Expounds*; *Phil. 2. 10.*
Ev mōvōuan &c. At the name of *Jesus* every
Knee shall bow of things in *Heaven* and
things in earth, and things under the earth,
(i.e.) unto that *Holything*, unto the *Power*
and *Scepter* of that *Divine Person*, which is
unto us so comfortably manifested in a *Name*
of *Salvation*, every *Knee* should bow.

6 *Name,*

Branch.

Isai. 4. 2.

Isai. 11. 1.

Jer. 33. 15.

A sixth *Name* is *A Branch*. This name
is twice mention'd. *Zec. 13. 8, 9.* and *c. 6.*
12. In the former, God promiseth, be-
hold I will bring forth my *Servant* the
Branch; And in the latter (as if the) *Pro-*
phesy was already accomplished) God
points him out: *Behold the Man*, whose

name

Name is the Branch, and he shall grow up out of his place, and he shall build the Temple of the Lord. Christ is often in Scripture

call'd a Branch, thereby

(* as is observ'd) the Hu-

mane Nature of Christ is

shadowed forth. And we

read *Math. 2. 23.* He shall be

called a Nazarene. Where

to find the word Nazarene,

in so many Syllables in the

Old Testament is not prob-

able. No particular Pro-

phet is cited by the Evangelist.

But we

frequently find the Word *Netzer* a Branch.

And that Christ, is called a Nazarene, is

an allusion to those Prophecies which call

Christ a Branch. I am not

* alone in my judgment.

Now this Branch is, both

beautiful, and glorious. *Isa. 4. 2.*

Its a growing and a Temple-

building Branch *Ze. 6. 12.* It's

there said he shall grow out of

his place. (i.e.) He shall sprout

forth of *Bethlehem*, where he

was born, out of the Stem

and Root of *David*, to whom

he was promised, and he shall build the Tem-

ple of the Lord (i.e.) by the Preaching of the

Gospel he shall build up the Church made

* *Est Germen propriè quod è terrâ oritur. Quo Christi manifestatio in carne & ortus è Virgine Mariæ haud obscure innuitur. Drul. Sic designata Christi Nativitas terrenâ, quod instar surculi è terrâ proditurus esset, & e trunco velut succiso & omni ramorum, viroris, et florum gloriâ destituta. Spanhenr. dub. Evangel.*

* *Huc respicientes aliqui dum conantur hoc Testimonium ad coëctum referre locum sumptum putant ex Is. 11. 1. Et egredietur virga de radice Jesse et flos de radice ejus ascendet. Porro quod Netzer sibi 70 transfulerunt Radicem, atq; Sym. et Theod. verterunt xoyudv i.e. stirpem sive truncum. In hanc ferme sententiam Hieronymus annotavit locum. Erasmus. in Matt. 2. 23.*

of all true Believers. Christ shall fasten them (as Stones in a Building) to himself the chief Corner-Stone.

7. Name,
Jefus.

Scite annu-
tat, Cassia-
nus libera-
re a pecca-
tis & popu-
lum suum,
non posse
cupias
convenire
nisi ei qui
naturâ sit
Deus. Beza.

(i) 1 Thes.

1. 10.

(k) A&.

4. 12.

(l) Eph.

1. 7.

(m) Eph.

2. 14.

(n) Mat.

20. 28.

(o) 2 Cor.

5. 19.

(p) 1 Tim.

2. 5.

(q) Heb.

7. 25.

* Vol Pa-

tronum;

aut etiam

Mediato-

rem, & in-

tercessorem

omnia enim

hec signifi-

cat vox

Græca

A seventh Name is *Jefus*, and why he was so call'd is exprest: *Mat. 1. 21. And she shall bring forth a Son, and thou shalt call his Name JESUS, for he shall save his People from their Sins.* *Joshua* was only a Temporal Saviour, but *Jefus* is an Eternal Saviour: *Joshua* a Type, *Jefus* the Truth; *Joshua* brought the *Israelites* into a Temporal *Canaan*, *Jefus* Christ brings all the *Israel* of God (whether *Jews* or *Gentiles*) into an Eternal *Canaan*, a Heavenly *Jerusalem*, a Mansion not made with hands, eternal in the Heavens. Now when we speak of Christ according to his Name *Jefus*. What can be more said, for this is a Name above every Name? It is (i) *Jefus, which delivereth us from the wrath to come.* The only Name whereby (k) we must be saved. (l) We have Redemption through his Blood the forgiveness of Sins. (m) He is our Peace; (n) A Ransome; (o) our Reconciler; the (p) only Mediator, our Intercessor, (q) for he ever liveth to make Intercession for his Saints. He is likewise an * Advocate to Plead our Cause, in Person and as Mediator and Advocate both, he Pleads for all his Children in such Language: --- *This is the Man for whom I*

came

The inestimable Dignity

* Dum o-
stendere
vult quo-
modo rede-
amus cum
Deo in gra-
tiam, dicit
Christum
esse nobis
Advoca-
tum, nam

in hoc ap-
paret co-
ram facie

Dei, ut sac-
rificii sui
vim & ef-
ficaciam
erga nos ex-
erat. Calv.
in loc.

(r) Matth.
3.17. (f)
Heb. 7. 26.

An Advocate is upon the place, and undertakes the Cause, by defending and pleading. And to doth Christ as an * Advocate and Pleader carries on the Cause of poor Sinners, even all such as he hath loved, and washt in his Blood.

2. This Advocate is Jesus Christ the Eternal Son of God, the second person in Trinity, the Beloved Son, (r) *in whom the Father is well pleased.*

3. He pleads with the Father the person offended.

4. He is *Jesus Christ the righteous*, without Sin, for no guile was ever found in his Mouth, and therefore being righteous he is the only fit person to be an Advocate.

(f) He is Holy, *harmless, undefiled, separated from Sinners.*

5. He is the Propitiation for Sins, he offer'd up himself for a Propitiation, he interposed as a surety, payd the debt and satisfied Justice to the utmost, and not only for our Sins, but

6thly, *For the Sins of the whole World.* Not that for every individual person Christ was a Propitiation: But *therethe whole world* implies all those who out of the Nations of the World shall believe in him. Compare this

with

* Usitatum est Hebraeis totum mundum dicere pro certa universitate quorundam de quibus in subjecta materia agitur, ubi agitur de fidelibus, (loquitur enim fidelis fidelibus) intelliguntur per totius mundi peccata, omnium quot-quot sunt fidelium peccata. Lud. de dieu. in 1 Joh. 2. 2.

with Rev. 5.9. *Thou hast Re-deemed us to God by thy blood out of every Kindred, and Tongue and People, and Nation.* I shall now come from the Names to treat of the Natures of Christ, but this shall be the business of the next Chapter.

CHAP. III.

Concerning the great Mystery of the Divine and Humane Nature of Christ; and the Hypostatical Union, that Christ is God and Man, united in one Person.

THe Apostle declares 1 Tim. 3. 16. *without Controversy great is the mystery of godliness.* The first and greatest mystery that he mentions is, that God was made manifest * in the flesh. Of this mystery in order we are now to treat. And 1. Of the Divine Nature of Christ; 2. Of the Humane Nature of Christ. And 3. Of the Hypostatical Union.

For the first this Proposition shall be proved, *That Christ is God from all eternity.* The Proof shall be made plain by evidence of Scripture and strength of Reason.

*scilicet seu visu verè ad spectabile, conspicuus, manifestus, visu, auditu, tactu, et variè. In 1 Joh. 1. 2. idq; est quod Joh. 21. 1. dicitur epavè parrò hu-
mano deniq; more & carne, Quia sua alioquin natura Deus non est. Quod
pam Gentiles agnoverunt. V. Gothofredi Exercit. poster. in 1 Tim. 3. 16.*

* *ait Apo-
stolus, ex
οαρη. i.e.
in carne
carnaliter;
nempe cum
Deus alio-
quin οαρη-
xης non
sit tamen
Christus
manifesta-
tus est
οαρηxης*

1. For

1 Proof of
Christ's De-
ity from
Scripture
Testimony.

1. For Scripture Evidence. Amongst many Testimonies I shall only select a few principal ones. David calls Christ his Lord; Psal. 110. v. 1. Christ urging this Scripture nonplus'd the Pharisees. Mat. 22. 44. 46. The Prophet *Isaiab* calls Christ the (a) *Mighty God, the Everlasting Father*; *Jeremy* calls him, (b) *The Lord our Righteousness*. He is Fellow, and Fellow-like with God the Father. *Zachary* calls him Gods (c) Fellow. And this Testimony the Apostle confirms that (d) *Christ being in the form of God, thought it no Robbery to be equal with God*. Christ is not God

Though Christ was Man, yet he was more then a bare Man. For pure nature, no Son is Lord to his Father; Domination doth never ascend. There must be something above nature in him, to make him his Fathers Sovereign, Christ is then a Lord to his People. He had Dominion and was the Salvation of his own Fore-fathers. Bishop Reynolds in Psal. 110. vers. 1.

by Similitude or Figure, not of like Substance, but of the self same substance, not Metaphorically as Judges are called Gods, Psal. 82. 1, 6. but properly, and really, and essentially Christ is God, coequal, coessential, and coeternal with God the Father. We have the Testimony of

Christ himself, *Joh. 8. 58. Jesus said unto them, verily, verily I say unto you, Before Abraham was I am*; Christ is the Word that was God; *Joh. 1. 1. This Christ is the eternal substantial Word: And the Word was God*. St. Paul declares Christ, to be God over

* Serfus
hijus Pro-
prietatis

TO T. I

all blessed forever. Rom. 9. 5. St. John speaking of Christ confidently affirms *this is the true God, and Eternal Life.* 1 Joh. 5. 20.

*mibi vide-
tur o
λ6γ &
cum esset
in princi-
pio, essetq; apud Deum, erat quoq; ipse Deus. Nam ex hoc ipso quod erat
apud Deum sequitur eum fuisse quoq; una eademq; cum Deo essentia, ade-
q; Deum ipsum. Unde fundamentum quam firmum habeamus nos qui
credimus in Jesum Christum, nempe eum, qui Deus sit, & unum cum
Patre & Spiritu Sancto. Rolloc. in Joh. 1.*

And St. Jude concludes his Epistle with this Doxology. v. 25. *To the only wise God our Saviour, be Glory and Majesty, Dominion and Power, both now and ever, Amen.*

Thus having proved the Deity of Christ by Scripture Testimony, I shall add strength of Reason, (though I conceive there's given abundant Proof of what's already forementioned) that so there may be more Measure prest and running over.

Amongst many I shall instance in these Reasons only, which are drawn from the Divine Attributes ascribed to Christ, the Divine Honour due to him, and his Divine Works; from all which, the Conclusion inferr'd is of eternal truth, *That Christ is God from all eternity.*

I. If we consider the Divine Attributes given unto Christ, thence will be drawn an infallible Proof of his Deity: For instance we have two Attributes mentioned in one verse, *viz. Power and Wisdom; 1*

2. Proof of
Christ's
Deity by 3
Reasons.

Reas. 1.
From the
Divine
Attri-
butes.

Cor.

The inestimable Dignity

Cor. I. 20. *Christ the Power of God, and the Wisdom of God.* And this Wisdom is from eternity: Solomon brings in Wisdom speak-

(e) Prov. 8. 22, 23. *Possimus verbum illud ad divinam hypostasin referre per quam natura divina in filio subsistit hoc modo fundavit me, (i. e.) Pater proprii subsistentiū me donavit. Quod si Vulgatam lectionem ad eum sensum vocare velis sic dirigenda est. Ab aeterno ordinata sum, (i. e.) ab aeternitate in Statione meā locata sum, ut in ordine trium hypostaseon ego secunda persona sim, ita ut inde avelli aut loco moveri non possem. Salazar.*

ing thus. (e) *The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. To me it's out of question, that this is spoken of Christ the Essential*

Wisdom of the Father. Christ was possessed and begotten of the Father in an inconceiveable and incomprehensible manner, and it's said *before his works of old, (i. e.)* when there was nothing created, nothing in being but God, and in nothing but Eternity. And not only Power, but Omnipotency is

(f) Joh. 3. 19.

ascribed to Christ, (f) *for whatsoever the Father doth, these also doth the Son likewise.* Nothing too hard for Omnipotency, nothing too difficult for Christ to conquer (g) *He is*

(g) Philip. 3. 21.

able (saith the Apostle) *even to subdue all*

Notare operæ pretium est jus & potestatem suscitandi mortuos, imo quidvis suæ arbitrio agendi conferri in Christi personarum: Quo encomio divina ejus Majestas splendide ornatur. Calv. in loc.

things unto himself. Likewise Eternity and Omnipotency both meet in Christ, I am Alpha and Omega, the begin-

ning and the end. ng, (saith the Lord)

which

which is, and which was, and which is to come, the Almighty. Rev. 1. 8. Further, Om-

niscience Christ challengeth to himself;

(h) For he knew what was in Man. He

knew who should Betray him, and

when he should be delivered up to the

Cross. He foretold his Sufferings, and

all were accomplished accordingly. (i) He

searcheth the Heart and the Reins: Peter

confest Lord thou know-

est all things. * Hence

it appears Christ is

Omniscient and there-

fore God, for Omnisci-

ence is an incommuni-

cable Attribute to any

created Being. Add hereunto Christ's

(k) immutability. Jesus Christ the same

yesterday and to day and for ever: And his

Immensity: For he it is that (l) came down

from Heaven, even the Son of Man which

is in Heaven: Immensity and Ubiquity of

presence, is an Attribute belonging to God

alone. Though Christ was then corporally

on earth, yet his Deity could not be con-

fin'd to any place, for, according to his Di-

vine Nature, he fill'd Heaven and Earth:

No place can exclude his Omnipresence.

Filius Dei, quia & induit naturam humanam, & humiliatur infra omnem

captum humanum, dum fit victima pro peccatis generis humani, & ta-

men est in caelo. i.e. cernit Patrem, & retinet potentiam divinam. Me-

lanc. in hoc.

* *Præclarum Divinitatis Christi argu-*
mentum, Absolutè citra limitationem,
divinum hoc Attributum Christo hic
tribuitur iisdem verbis, quibus alibi ad-
scribitur Jehovah, non solum quod iusti
judicii administrationem sed & quo ad
cordum servationem. Parens.

(b) Joh. 2.
25.
(i) Rev.
2. 23.

(k) Heb.
13. 8.
(l) Joh 3:
13. Hac
sententia
Phariseos
morus erat
qui ignora-
bat filium
Dei fuisse
ab initio.
Quomodo
& descen-
dit & est
in caelo Re-
spondetur
descendit

The Inestimable Dignity

Reas. 2.
Drawn
from the
Divine
Honour
due unto
Christ.

† Hoc est
non tantum
simili, sed
equali
propter ho-
nore, quem
admo-
dum omni-
judicium
non aliquo-
tam san-
tum ejus
partem de-

dit Pater. 21
Filio suo.
Rollo. in
loc.

(m) Heb. 1.
(n) Rev.
1. 17. (p)
Rev. 5. 8.
(p) Rev.
5. 13.

Reas. 3.
Drawn
from the
works of
Christ.

(q) Heb.
12.

A 2d. Reason shall be drawn from the Divine Honour due unto Christ. The Father commands the same honour to be given unto Christ as unto himself. *Joh. 5. 23.* Adoration of Christ is injoyn'd to all the Angels. (m) *Let all the Angels of God worship him.* This Arch-Angel even Christ is the Angel of the Covenant, and without blame may be worshipped. The Apostle worshipt him, and fell at his Feet, (though he was forbidden to worship another Angel.) (n) *The four Beasts and four and twenty Elders fell down before the Lamb.* And further Honour is exhibited unto Christ in saying, (p) *Blessing and Honour and Glory and Power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever.* These high Praises and Celebrations represent Honour due unto him, a clear Proof of his Divinity.

A 3d. Reason shall be drawn from the Works of Christ. Not to multiply many instances, only consider.

1. Christ created the World. He was Heir of all things, by whom God the Father, (q) *made the World; Without him nothing was made.*

2. Christ governs and preserves the World, (r) *He upholds all things by the Word of his Power.* Both Works of Creation and Providence are ascribed unto Christ.

3. Christ

(r) Joh. 1.
3.
Quamvis
indefinite
loquatur,

3. Christ wrought Miracles, he cured the Lame, and the Blind, the Deaf, and the Dumb, he healed all Diseases, calmed the raging Sea, and walkt on the Sea, raised the Dead to Life again, and by his own Power raised himself, fed 5000 with 5 Loves and two little Fishes; and which is above all these things he forgave Sins, (which only God can do) Christ in the dispensation of his Miracles frequently dispatcht two works in one journey, by healing the Diseases of Body and Soul both, as he did to the Paralytick Man, Mark 2. 4, 5. When John the Baptist sent his Disciples to Christ with this Question,

debet intelligi universaliter, quod per illum facit omnia secula. i. e. omnia creata juxta illud, Proy. 8. 30. cum eo erant cuncta componens: Ubi est sermo de sapientia genita Christi. Tena ad Hebr.

(s) Art thou he that should come, or do wee look for another? Jesus answered and said unto them, go and shew John those things which ye do hear and see, The Blind receive their Sight, and the Lame Walk; the Lepers are Cleansed, and the Deaf Hear, and the Dead are Raised up, and the Poor have the Gospel Preacht unto them. Although the Apostles wrought Miracles afterwards, yet they acknowledged all to be (r) by the name of Jesus Christ. By vertue received from Christ they cured all Diseases. And likewise where ever the Gospel took effect and prevail'd it was by the assistance of Christ. Ministers may faithfully and sedulously labour in the work of the Gos-

(s) Luke 7. 20, 22.

(r) A. 4. 10. in 7^o orōuasi Inōē Kpīcu i. e. virtute, potentia, & op. Vatabl.

pel,

pel, and yet may not so succeed in their endeavours as to convert Men to God: But the Lord Christ can give grace with his Gospel, and infuse Holiness into their hearts to whom he Preacheth his Holy Word. For he is God, and cannot only command obedience, but give Grace and Ability to yield Conformity unto his Command.

Reas. 4.
Drawn
from the
Institution
of Ordinances.

A 4th. Reason shall be drawn from the Institution of Ordinances. God only is the Institutor of Ordinances. The Sacraments are of Christs Institution. Baptism hath Christs Authority and Commission. Matt. 28. 19. *Go ye therefore and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* And as Christ was the Institutor of Baptism, so was he of the Lords Supper. 1 Cor. 11. 23. *For I have received of the Lord that which I deliverd unto you, &c.* The Apostle acted by vertue of Christs Commission. And Christs Institution of the Lords Supper is recorded: Matt. 26. 26. Mark 14. 22. Luke 22. 19. This Institution the Apostle received from Christ: As for Sacraments devised by *Papists*, such as are Pennance, Extreame Unction, &c. they are none of Christs Institution, but rotten Inventions, and Mock-Sacraments. And they shall meet with that censure:

Isai,

Isai. 1. 12. Who hath required these things at your hands? And with another futeable thereunto from Christ. Matt. 15. 9. But

*in vain they do worship me teaching for Doctrines * the Commandments of Men. None hath power to institute Sacraments but Christ: The Apostle would deliver no Doctrine but that he received from Christ, Christ*

** Satis liquet quicunque ex hominum commentis cultum Dei discunt, non modo plane deperire, sed etiam se consicere exitiali labore. Calv. in Isai. 29. 13. Legitur appositivè, Doctrinas, quæ sunt mandata hominum, non Dei. Vatabl. in Matth. 15. 9.*

*sets up Church Officers: They are the Gifts of Christ, and the Fruits of his Ascension. Eph. 4. 11. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and some Teachers: Apostles, Prophets, Evangelists, these are extraordinary, and they are ceased; Pastors & Teachers they are ordinary standing fixt Officers. We must not set up our Post by his Post, and our Threshhold by his Threshhold, as the Lord complains; Ezek. 43. 8. This is an high Indignity, and a great affront to God, to mix * Humane Inventions with Divine Institutions. When Nadab, and Abihu presumed to offer strange fire upon the Alter, they became a signal example, of disobedience. Lev. 10. 2. Christ is the only Lord of our Consciences, the only Institutor of his Word, Sacraments, Ministry, and all other Divine Ordinances.*

** Hominum inventa in Dei cultu impure sunt corruptele. Calv. Instit. l. 4. c. 10. The Affirmative*

His part

in the 28. His Institutions are every way perfect, and stand in no need of Addition or Diminution. Commandment is, that our

outward worship be as he hath prescribed it: We must make his Word our Pattern. The Negative, that we mingle not our Will with his Precept or Worship. *Bp. Andr. 2. Com.* Thou shalt not worship me with any device of thine own, contrary to my Will and Nature: and the Affirmative is implied, thou shalt in every respect worship me according to my Will and Nature. *Babington, 2. Com.*

That Text urged by the Apostle. *1 Cor.*

14.40. Let all things be done decently and in order. † Yet the Original expressly declares (what we render in order) * according to order, Ordination or Appointment. And this seems to allude to *Exod. 39. 43.* Where its said they had † done all things as the Lord commanded.

* κατὰ τὰ

ἐν εὐχρησίᾳ κατὰ τὸ πρῶτον. Beza. κατὰ τὰς ἀνὰ μέρος. Partis temporibus suo quisq; ordine. Grotius.

† καὶ ὡς ἐντολὰς κυρίου οὗτος ἔσται ἡ πόλις καὶ τὰς οὐκ ἐντολὰς κυρίου οὗτος ἔσται ἡ πόλις. *Verf. 70.*

We might further prove the Deity of Christ from his Mission of the Holy Ghost, Revelation of things to come, Conquering the World by the Power of his Eternal Gospel, giving Eternal Life unto all his Children. But those foregoing Arguments may suffice for confirmation of so clear and infallible a Truth. And this Doctrine of Christ's Divinity is a Fort Royal, which will remain impregnable notwithstanding all the violent Assaults and Batteries made against

against it by † Socinus and other Blasphemous Hereticks.

sonis, summe venerandum incarnationis mysterium, ut purum purum figmentum blasphemè vident. Broehm. Syst. Theol. A 15. de Christo.

In the 2d. place we come to treat of Christ's Humane Nature. And this Proposition *that Christ is Man*, we shall clear by express Scripture, and Evidence of Reason.

I. For Scripture Testimony, Christ was the promised Seed (i.e.) *(v) the Seed of the Woman*. And this was the first Promise which was ever made, which was made in Paradise: Christ is that *Child born*, that *Son given*, mentioned by the Prophet *Isaiah c. 9. 6.* call'd a Man; *Mich. 5. 5.* *Zech. 13. 7.* *1 Tim. 2. 5.* *The Son of Man*; *Mat. 8. 20.* *The Son of Mary*; *Luke 1. 31.* *Of the Seed of Abraham*; *Hebr. 2. 16.* *Of the Seed of David.* *1 Tim. 2. 8.* Christ the Eternal Substantial Word, was made *Flesh*, *Joh. 1. 14.* and he was *manifested in the Flesh*: *1 Tim. 3. 16.* There are two words which plainly express the Humane Nature of Christ: One is, *ἐνανθρώπησεν* *Joh. 1. 14.* *he dwelt amongst us*. And the other is *Philipp. 2. 7.*

1. Scrip-
ture Testi-
mony.
1
(v) Gen.
3. 15. Per
promissio-
nem gratia
vivificatus
est Adam;
Est autem
hec ipsum
semen con-
teret caput
tuum. Est
autem Se-
men mulie-
ris Chri-
stus &
quicunque
sunt in
Christo.
Melan-
cton in
Gen.

Advertendum est Hebraice hateri ipsum, ita ut semen mulieris (i.e.) Christus demonstratur. Pet. Marr. Soli Christo contritio serpentini Capitis tribuitur, sed Hujus victoria sua per fidem nos facit participes, Gerth.

† Evacuavit seipsum, dum immensam divine gloria & manifestat majestatem ad

tempus obnubilavit. Inanitus ipseus nostri est adimpletio. Musc. in loc.

Proved by
3 Reasons
that Christ
is Man.

He made himself of no Reputation.
For God to come down, and dwell with Men, as it were to disrobe himself, and unite a Clod of dust to his Divine Person, here is an unparallell'd Condescension, and an evident proof of Christs Humanity.

Add hereunto a threefold Reason drawn from the Birth, Life and Death of Christ, and in every one of these his Manhood is fully proved.

Reas. 1.

Drawn from the Birth of Christ.

(x) Gal.

4-4. (x) I-

8-7. 14.

(y) Luke

1-35. (z)

Matth. 1.

20.

Opus erat

virtute

agente, &

virtute

non huma-

na sed di-

vine, ex

immundis

congeni-

tus, nec

mundus esse potuisset formaliter nec mundans efficienter. Unde eandem quidem naturam communicatam habere debebat, sed modo communicatio diverso debet esse ut a missae secundum divinam naturam, sic a missae secundum humanam ut plene responderet typo Melchisedechi. Spanh. dub. Evang.

1. For Christs Birth, he was (w) *born of a Woman*, and she was (x) *a Virgin*. A Mother and a Virgin, here's a great unparallell'd Mystery. (y) *The Power of the Highest overshadowed her*. The Conception was (z) *by the Holy Ghost*. There was no concurrence of Man. As Christs Name so was his Birth and Conception wonderful. You have the History of both; *Matt. 1. 18, 19, 20, 21, &c.* This is the mystery that the very *Angels desire to peep into*. 1 Pet. 1. 12. Angels Proclaim it, Wisemen came from the East to see it, All the Heathen Oracles ceased; Christ the Eternal God the Antient of days became

became the Infant of days; he whom the Heaven of Heavens could not contain, lay inclosed in the Virgins Womb, and when he was brought forth he was laid in a Manger. That the Lord Christ the Eternal God should be wrapt up in Swadling Cloathes, and became a Child; This is an Evident Proof of his Humane Nature. The * Fathers rise high in expression of this high Mystery. † That Christ should be made of that Woman, who was made of him; that Christ should be before all Ages, and yet born in time. These are Transcendent Mysteries. We may not be over curiously inquisitive, lest with the Men of *Bethshemesb* we smart for our curiosity: Let it suffice us to believe that which we read in Scripture revealed, and let us acquiesce in that belief.

* *Quem Caelum & Terra benedixit, in præsepì angusto collocatur, numeratur in sæculo qui est ante sæcula: Christus Jesus heri & hodie idem ipse & in sæcula.* Aug. S. p. 189. Edit. Froben.

† *Christus multis servus in mundo minor esset, ætate, ipso mundo antiquior sine vetustate; Homo fieret, qui hominem fecit; crearetur ex matre, quam creavit; portaretur manibus, quas formavit; suget ubera quæ implevit; in præsepì nutu vagiret infantia, &c.* Aug. de Temp. Serm. 21.

2. Christs Humane Nature may be easily proved by his Life. If we consider his actions of eating and drinking, and his infirmities, (which were not sinful) of Hunger, Thirst, and Weariness, his Weeping at *Lazarus* his Funeral, these are evident proofs of his Manhood. Now

Reas. 2. Christs Humane Nature proved by his Life.

The Inestimable Dignity

Weeping, Thirsting, Hunger, and Weariness, are Infirmities, incident only to Mankind. These and all such Infirmities (free from Sin) were incident unto Christ. Indeed Lameness, Deafness, Blindness, and such like, which are only incident to individuals and some particular persons, these Christ had not: But those Infirmities, which are in Common to Mankind, as Weakness, Hunger, &c. these Christ was subject unto. The Gospel gives many Instances, as *Matth. 4. 2. Joh. 4. 7. Joh. 11. 35. Joh. 4. 6.* I refer my Reader to the perusal of those Scriptures.

Reas. 3.
Christ's
Humane
Nature
proved
from his
Death and
Passion.

3. Christ's Humane Nature appears by his Death and Passion. The God-head is impassible, and hath neither Body, nor Parts: But Christ assumed an humane Body. The Apostle, *Heb. 10. 5.* (which is taken out of *Psal. 40. 6.*) gives a full proof. — *Sacrifice and Burnt-offerings thou wouldst not, but a Body hast thou prepared me.* Christ had a real Body, and therefore *Marcion* who held that Christ's Body was Phantastical, in Semblance and shew only, likewise *Manes* and his Followers who held that Christ brought his Body from Heaven, and *Valentinus* who held that Christ had an aerial Body, and assumed nothing of *Mary*, but only passed as Water through a Channel; these
Here

Hereticks with their Heresies have been long since exploded and Condemned, and they are not worth reviving by any repetition, unless for a larger confutation. Now the self same Body which was of the Flesh and Substance of the Virgin Mary, was Buffeted, Scourged, Crowned with Thorns, Spit upon, Crucified: Christ as the Apostle tells us, *Phil. 2.8. Became obedient unto Death, even the Death of the Cross.*

Object. But it will be Objected; *Is this for Christs Dignity and Honour to become incarnate? My Argument I treat on is concerning Christs Dignity. — How can Christs Dignity and Incarnation stand together?*

Ans. For Answer, Though it's a great Humiliation in Christ to be incarnate, and to assume Humane Nature, yet his Divine Nature puts Glory and Honour upon the Humane Nature, for what * ever * *Quamvis nulla substantia digna est ut Deus induat, quodcumque; tamen induit.* God assumes he makes honourable. Christ advanceth the Humane Nature, by taking Flesh upon him: He sanctifieth it, and afterwards will bring it unto Glory.

ist, ipse dignum facit, Tertull.

3. Let's consider the Hypostatical Union, that Christ is God and Man in one Person, *3. The Hypostatical Union.*

* Paulus
eximiam
Christi
commendam
tionem ha-
bet, quædu-
as in eo na-
turæ di-
fertè confi-
tetur. Hu-
mana na-
tura indi-
catur his
verbis: Ex
Judæis se-
cundum
Carnem.
Nam per
carnem

Phrasi Hebraica totus homo intelligitur. Divina natura apertissime descri-
bitur his verbis: — Qui est super omnia benedictus in sæcula. Pet. Mart.
in Rom. 9. 5.

* Quatuor
hæc adver-
bia ἀσπ-
χῶτως, ἀ-
σπῆκτως,
ἀδιασπ-
τως, ἀχωρίτως

totidem hæresibus in Symbolo Chalcedonensi opposita sunt.

(na) Aët.
20. 38.

Salvæ pro-
prietate u-
triusq; na-

turæ in unam coeunte personam suscepta est à Majestate humilitas. B
natura in violabilis unita est passibili. Tertull. contra Prax.

Person, these two Natures of Christ,
(* as Peter Martyr observes) are plainly
set forth from Rom. 9. 5. Of whom as concer-
ning the flesh Christ came, who is over all
God Blessed for ever. How this may be
understood I have read thus shadowed by
a Similitude. One Tree may be set into
another, and it groweth in the Stock
thereof, and becomes one and the same
Tree, though there may remain two Na-
tures, or Kinds of Fruits: So in the Son
of God made Man though there be two
Natures, yet both being united into one
Person, there is but one Son of God.

There are four * Adverbs, which op-
pose so many Heresies, and represent this
Union, viz. Inconfusedly, Inconverti-
bly, Undividedly, Unseparably.

i. Inconfusedly (i. e.) The Natures
and Proprieties of the Natures remain still
distinct: There is no change or confusion
in them. When one propriety is given

to another, as when we read Christ pur-
chased his Church (aa) with his Blood,

The Son of God (bb) was made of a Woman; (bb) Gal. 4. 4. (cc) The Lord of Glory was Crucified; 1 Cor. 2. 8. we are to understand a Communication of Idioms; for Blood, Birth and Crucifixion appertain to the Humane Nature.

sumptione inferioris non versione potioris; accipiendo ipse quod non erat, non amittendo quod erat. Aug. de temp. Permanente integro statu divinitatis assumpsit hominem Dei filius, nec amisit quod erat, sed sociavit sibi quod in ipso non ante fuerat: invisibilis ergo secundum Divinitatem Dei filius, visibilem suscepit hominem, immortalis mortalem, impassibilis passibilem, & ut totum breviter comprehendam, Deus hominem. Aug. Serm. 4. de Tempore.

2. Inconvertibly. There's not a Conversion of the God-head into the Manhood, nor of the Manhood into the God-head; God is not changed into a Man, nor Man changed into God.

3. Undividedly, (i.e.) one nature cannot be separated from the other; for though there is a Distinction yet not a Division. There are not two Christs, nor two Persons, but one Christ, one and the same Person.

4. Unseparably. This Union remains to all eternity, Christ, Immanuel, God-Man in one Person, for so continually he for ever.

We are then to understand an Union of two Natures, not (as Nestorius asserts) an Union of two Persons, though

** Quod semel assumptum nunquam dimisit. Damasc.*

the Union be personal, yet it is not of Persons. To help us to conceive this better, some illustrate it by the Soul and Body which make up one Man, and by Iron and Fire, where both remain in one, so *Basil*: As the Sun and Light meet in one, so *Justin* Martyr and *Athanasius*. But Similitudes are more for Illustration than Probation, and therefore I let them pass and put no great stress upon them.

* D. Usher
A. Bishop
of Armagh
Lord Pri-
mate of
Ireland.

What is writ in an excellent Treatise Intituled *Immanuel* by an * eminent Light of the Church of God will give abundant satisfaction, which I have here transcribed

—For the nearer conceiving whereof we may call to mind, that which the Apostle hath taught us touching our Saviour, Col. 2.9. *In him dwelleth all the fulness of the God-head bodily, that is to say, by such a personal and real Union, as doth inseparably and everlastingly conjoyn that infinite God-head with his finite Manhood in the Unity of the self-same individual person. He in whom the fulness dwelleth is the Person. That fulness which doth so dwell in him is the Nature. Now there dwelleth in him not only the fulness of the God-head, but the fulness of the Man-hood also: For we believe him to be both perfect God, begotten of the Substance of his Father before all Worlds, and perfect Man*

made of the Substance of his Mother in the fulness of time. And therefore we must hold, that there are two distinct Natures in him: And two so distinct, that they do not make any Compounded Nature, but still remain Uncompounded and Unconfounded together. But he in whom the fulness of Man-hood dwelleth is not one, and he in whom the fulness of the God-head another, but he in whom the fulness of both those Natures dwelleth is one and the same Immanuel, and consequently it must be believed as firmly, that he is but one person. And here we must consider that the Divine Nature did not assume an Humane Person, but the Divine Person did assume an Humane Nature. Thus far that Reverend and Learned Author. * St. Ambrose writes to the same sense very perspicuously.

* Exinani-
vit seip-
sum for-
mam ser-
vi suscipi-

endo: Non quod aliud quam quod erat, fieret; (i.e.) non ut mutaretur ab eo quod erat, sed ut seposito interim maiestatis sue honore humanum corpus inueneret, quo suscepto salus gentium fieret. Ambros. lib. de fide, contra Arianos, cap. 8.

Ista natura suscipienda erat quæ liberanda. Aug. de vera religione. Sic voluit ruinam fragilis vasis reformare, deniq; ut nec peccatum hominis dimitteret impunitum, quia justus est, nec insanabile, quia est misericors: potuit aliter fieri quantum ad potentiam Medici, sed non potuit commo- dius aut doctius preparari, ut esset Medicina aegroti, & quantum ad ju- riam Dei. Aug. Serm. 3. de Annunc. Domini.

Quest. — But it will be askt why was it requisite that Christ should be Man?

Ans. The Answer is, that satisfaction might be made in the same Nature, Man had

had offended, and Man must be Slain. This was Typified by the Dead Bird and Paschal Lamb, and all those Levitical Sacrifices which were slain, *without shedding of Blood* (saith the Apostle) *there is no remission*, Heb. 9. 22. The God-head could not suffer Death, Christ as Man pour-eth forth his Precious Blood out of his Veins.

Quest. But why was he God and Man in the same Person?

Ans. For Answer, The God-head gave strength and supportation to the Manhood.

The Manhood could suffer Death, but could not overcome Death: The God-head could overcome but not suffer, wherefore there was an happy conjunction of the God-head and Manhood: Christ is that middle Person in Trinity to deal between God and Man, he himself being *God* to deal with his Father, and he being *Man* to deal for the business with Men. So that notwithstanding the opposition of *Nestorians, Eutyches, Marcion*, and other *Hereticks*, the Truth is abundantly cleared concerning the Hypostatical Union of Christ.—I proceed to the Next Chapter, wherein I shall discourse of the Offices of Christ, *viz.* Sacerdotal, Prophetical, and Regal, and first of his Sacerdotal Office.

CHAPTER IV,

Of Christs Sacerdotal Office,

SECTION I.

Of the Properties of Christs Priesthood.

THIS Division of Christs Offices, as a Priest, a Prophet, and a King, is generally received, and may be evidently proved thus, for Christ had the Holiness of a Priest, the Wisdom of a Prophet, and the Power of a King. In us there's both Pollution and Guilt: Now Christ, as a Priest takes away both. In us there's Ignorance, and Blindness: Christ as a Prophet, opens our eyes and illuminates our Understandings. In us there's Rebellion and Disorder, Christ as a King takes away Rebellion, and Disorder, by bringing us under Government and Subjection to his Laws. Some were Priests and Prophets, so was *Samuel*; some were Priests and Kings, so was *Melchisedeck*; some were Prophets and Kings, so was *David*: But Christ alone was Priest, Prophet and King.

The ineffimable Dignity

King. These three all together only met in Christ. A great Priest, a great Prophet, and a great King, above all others, and after all others; he abides a Priest for ever, *Psal.* 110. 4. a Prophet for ever, *Mat.* 28, 20. and a King for ever, *Dan.* 2. 44.

Of these Offices I shall treat severally, and first of Christ's Priestly Office. *Suidas* relates a notable Story, *That when one of their Priests were dead at Jerusalem, the rest of the Priests met to choose another, and when many were nominated, they could not agree in their choice, till at last * one of them named Jesus, and by a common consent he was chosen Priest.* I put no weight upon this Story, but I shall keep my self within the limits of sacred Scripture. And in handling Christs Priestly Office, I shall represent some distinguishing Properties between the Priesthood of Christ, and the Levitical Priesthood; and then I shall make further inquiry into the parts of Christs Priesthood.

* Τὸ ἐν ἀκρίαις οἱ λοιποὶ ἱερεῖς, συνήλθον τοὺς ἀφίσταται καὶ κοινῇ βουλῇ πάντοις συναλθεύσιν ἱερεῦσιν ἔδοξε, ἀντιτῆλευσήσαντο ἱερέως Ἰδὲ Ἰησοῦν καλέσασθαι.

Suidas in nomine Ἰησοῦς.

I. There are distinguishing Properties

For the distinguishing Properties of Christs Priesthood.

between Christs Priesthood, and the Levitical Priesthood.

I Christ is a real Priest.

I. Christ is a real Priest, and his Priesthood a real Priesthood; The Levitical Priests

Priests were Typical, and their Priesthood Typical. All their Sacrifices and Ceremonial Observations, were Types and Shadows of Christ to come; so that at Christs coming, the Shadows vanished. Priests under the Law (as the Apostle observes) *serve unto the Example and Shadow of Heavenly things.* The Ceremonies of the Law were significative, and prefigured Christ, and his Graces. Now seeing Christ is already come, for any of their own heads (as the Pope doth) to introduce Levitical Ceremonies, this is to prefer *Moses* before Christ. A Learned and judicious * Prelate fully declares his mind, in this Corollary. *They (saith he) that force Christians to Judaical Ceremonies, do exercise Tyranny upon the People of God, and do as it were require Tribute of the Dead, for Dead Men are not more freed from the Command of Magistrates, than Christians from the Law of Moses.*

Heb. 8.5.
* Qui Christi-
anos ad-
gunt ad
Ceremoni-
as Judai-
cas, tyrann-
idem ex-
ercent in
populum
Dei, &
quasi à

mortuis tributa exigunt. Non enim mortui magis liberi à Magistratum imperio, quàm Christiani à lege Moysi. Davenant in Col. 2. 1.

2. Christ is an Holy Priest, without Blemish; without Defilement: All the Sacrifices of the Law were to be without Blemish, nothing polluted, nothing defective ought to be offered unto the Lord; the Priest was to have no Corporal Blemish,

2. Christ is
an Holy
Priest,

lish, all these were Types of the Holiness of Christ. Christ was *Holy, Harmless, Undeiled, separate from Sinners*. Christ was made Sin, *2. Cor. 5. 21.* that was

Heb. 7. 26.

* Christus

summus

peccator,

non quod

ipse commi-

serit pecca-

ta, sed

quod ea à

nobis sus-

ceperit in

corpus su-

um. Luth.

loc. com.

p. 35, 36.

Heb. 7. 27.

3. Christ

is an un-

changea-

ble Priest.

by * imputation only. There was never any guile found in his Mouth: None of his Enemies could ever yet convince him of the least Sin. But as for Levitical Priests they were Sinners, and offered *first for their own Sins, then for the Sins of the People*. But Christ offered up himself for our Sins only, and not for any of his own Sins, because (though he was not free from Infirmities, yet) he was free from all Sins whatsoever.

3. Christ is an unchangable Priest, for he was made not after the Law of a Carnal Commandment, but after the Power of an * endless life, *Heb. 7. 16.* Levitical Priests changed; *Eleazar Succeeded Aaron*; although the Priesthood continued long, yet the Priests dyed, and the Office was transferred upon others, but the Priesthood of Christ was unchangable, *Heb. 7. 24.*

* Cum vi-

tam eter-

nam vocat.

ἀδιαλutory,

facite pra-

sentis vita

lubricita-

tem nobis

subjicit.

Est ἡ ἀθάνατος,

in horas & momenta dissolvitur morbis & mor-

te, quando anima & Corporis nexus abruptitur, & corpus in terram unde

sumptum fuerat, resolvitur. At vita Christi, quæ tum ipse beatus fructus

in caelis, tum suos donabit in æternum, est ἀδιαλutory. Pareus in loc.

4. Christ was chosen a Priest of the Tribe of Judah.

4. Christ was chosen a Priest of the Tribe of Judah and not of the Tribe of Levi. And this (as an eminently learn-

ed

ed *Writer observes) was to shew that he was
no Successor of Aaron, but rather was to a-
bolish all the Ceremonial Services and Offi-
ces. The Apostle gives abundant Testi-
mony, Heb. 7. 14. * For it is evident that
our Lord sprung out of Judah, of which Tribe
Moses spake nothing concerning Priest-
hood.

* Dr. Usher
A.B. of
Armagh's
Sum and
Substance
of Christi-
an Reli-
gion. p. 1
168.
* Messiam
oris unum d
Judæ docu-

erat Moses, Messiam autem illum Sacerdotem futurum multis post Moysi
vitiis seculis docuit David. Cameron.

5. Christ was made a Priest by an Oath,
and so were not Levitical Priests. Heb. 7.
21. Those Priests were made without an
Oath, but this with an Oath. Christ was
anointed a Priest and consecrated by an
Oath, to signify the unchangableness of
his Priesthood.

5. Christ
was made
Priest by
an Oath.

6. Christ is the only Priest: The Law
admitted Plurality of Priests, Christ is
the only High Priest, the only Sacrificer,
the only Mediator. The Apostle makes
a great difference between Christ and the
Priests under the Law, Heb. 7. 23, 24. And
they truly were many Priests, because they
were not suffered to continue by reason of
Death, but this Man because he continueth
ever, hath an unchangeable Priesthood.

6. Christ
is the on-
ly Priest.

7. And Lastly, Christ is an Eternal
Priest. The Apostle repeats, Heb. 7. 21.
what was long before declared, Psal. 110.

7. Christ is
an Eternal
Priest.

4. The

The inestimable Dignity

The ver-
tue of
Christs
Blood
goes back-
ward as
high as A-
dam. He
was foreor-
dain'd be-
fore the
Foundati-
on of the
World, 2
Tim. 1. 9.
It goeth
downward
to the end
of the
World:
He must
raign till
all be put
under his
feet, and
he must
raise up
all by the
power and
vertue of
his Visto-

ry over Death, *Joh. 5. 26, 29. Bishop Reynolds on Psal. 110. Verse 4.*
Page 538. fol.

4. *The Lord sware and will not repent: Thou art a Priest for ever, after the order of Melchisedeck.* Other Priests dyed and saw Corruption: But Christ ever liveth, and for ever executes his Priestly Office. The vertue of Christs Priesthood began with the first Sinner, and continues to the last. *Christ was the Lamb, slain from the beginning of the World, Rev. 13. 8.* and the vertue and efficacy of Christs Priesthood lasts to all Eternity. Christ admits of no Sucession, nor Change, as Levitical Priests did. Hence we may conclude: That the Popish Priesthood of *Rome*, so much contended for, may be easily overthrown: For they are not of the Tribe of *Judah*, and so cannot be accounted our Saviours Successors, neither are they confirmed by an Oath for perpetuity, likewise they are Mortal and dye, and they are Unholy and Polluted, and therefore have no resemblance or similitude unto the Priesthood of Christ.

S E C T. II.

Of the Parts of Christ's Priestly Office, and first of his Satisfaction.

HAVING set down these forementioned distinguishing Properties, I come now to discourse of the Parts of Christs Priestly Office, and they are two, viz. His Satisfaction and Intercession.

1. For Christs Satisfaction, He is said to be a *Propitiation*, a *Ransome*, and the *price of our Redemption*. He is not only a Priest, but an *Altar* and a *Sacrifice*. The Burnt-offering, Trespass-offering, Sin-offering, Scape-Goat, Dead Bird: all these mention'd in the Book of *Leviticus*, related to Christ, who alone made satisfaction for the Sins of his People.

1. Christ's Satisfaction.
Rom. 3. 25.
Matt. 20. 28.
1 Tim. 2. 6.
Heb. 13. 10, 12.

Now this satisfaction is made up of two kinds of Obedience, viz. Active and Passive.

1. For Christs Active Obedience. He fulfill'd to a Tittle, all that the Law required. Christ was made under the Law, and became obedient to the Law of Circumcision, he came not to destroy, but to fulfil it. The Law required exact and perfect Obedience. It will not abate a Tittle, but curseth all the Transgressors of

1. Christ's Active Obedience.

Matt. 3.
17.

of it. Now Christ by his Perfect Obedience, performed whatever the Law required. No meer Man could ever keep the Covenant of Works; Christ alone who was God and Man, fulfilled the whole Law. Christ pleased the Father in every thing. He is the *Beloved Son in whom he is well-pleased*. This the Apostle fully clears, Rom. 8. 3. *For what the Law could not do, in that it was weak through the Flesh, God sending his own Son in the likeness of sinful Flesh, and for Sin, condemned Sin in the Flesh.* And the Reason is added, *v. 4. That the Righteousness of the Law might be fulfilled in us, who walk not after the Flesh, but after the Spirit.* The meaning is not, that the Law was weak in it self, but through our default: The Law pointed at our disease, but could not heal it. But Christ took Flesh upon him, and he by Offering himself a Sacrifice expiated for Sin, and by his Death, was the Death of Sin: And thus the Law is fulfill'd, which requires perfect Righteousness and perfect Obedience; And only they have interest in this great Priviledge, who are not Carnal but Spiritual, whose Walks are not after the Law of their own Lusts, but after the Law of the Spirit of Life. Here's a discriminating Note, — *Who walk not after the Flesh but after the Spirit.* A Learn-

ned * Expositor writes appositely to this Sense, the Righteousness and Justification of the Law consists in this, that by a thorough Conformity with the Law, we may be accounted Righteous and Unblameable before God. That cannot be obtained whilest Sin Liveth and Reigns: but Sin being Condemned in the Flesh of Christ, and the Law it self approving of this Condemnation, by the full Conformity of Christ our Head with the Law; we are accounted Righteous and Unblameable in our Head, even by the Testimony of the Law; nor in this only, but that the Members may be conformable unto the Head, from him flows the Spirit of Regeneration, which in us perfects the justification of the Law. The same so regenerates us, that we take delight in the Law of God: And the Reliques of Sin in the Flesh, he doth by Degrees abolish, that so at length we may be acknowledged by the Law it self, without Blot or Spot. Thus far that Judicious Author: And thus it evidently appears, that Christ hath made satisfaction to Divine Justice, by his Active Obedience in fulfilling the Covenant of

Iusti atque inculpati in eodem capite fatente lege habemur: nec hoc tantum, sed ut membra capiti sint conformia, fluat ex eo in nos spiritus Regenerationis, qui in nobis quoque ipsis justificationem Legis perficiat. Is nos ita regenerat, ut mente nostrâ, Lege Dei delectemur; Quodque in carne reliquum est peccati, ita paulatim abolet, ut tandem sine macula aut labe ab ipsâ lege sumus agnoscendi. L. de Dieu in Rom. 8.4.

Works, and yielding perfect Obedience to the whole Law.

2. Christ's
Passive
Obedi-
ence.

2. Let's consider Christ's Passive Obedience in suffering the Wrath of God due to Man, upon the Cross. Many are the degrees of Christ's Humiliation, as by taking Flesh upon him, as it were Uniting a clod of Earth unto his Divine Nature, and by suffering Contempt, Ignominy, and Reproach in the World, by taking upon him Humane Infirmities, of Weariness, Thirst, Hunger, &c. But the highest degree of Christ's Humiliation, (whereunto we purpose to speak) was the Death of the Cross, which was the Signal Obedience of Christ, as the Apostle expresseth it, Phil. 2. 8. *He humbled himself and became obedient unto Death, even the Death of the Cross.* There's a Gradation in the Words: *Christ humbled himself*, that was much, and *became obedient unto Death*, that was more, but to *become obedient, even to the Death of the Cross*, that was most of all, even beyond all degrees of Comparison: For Christ to yield up himself to Crucifixion, was a kind of Humiliation more than Superlative.

For a more full Discourse of the Passive Obedience of Christ, let us consider,

1. The Fore-runners of his Passion.

2. The Passion it self.

3. The

3. The Consequents thereof.

From these Particulars the Preheminence and Exaltation of Christ, will most evidently be Demonstrated.

S E C T. III.

Of the Fore-runners of Christs Passion.

1. **F**OR the Fore-runners of Christs Passion.

1. Christ was Betrayed by Judas with an Hypocritical Kiss, *Matt. 26. 49.* Judas one of the Twelve Disciples, was one that did eat at Christ's Table, and saw his Miracles, and was Commissionated by Christ to Preach the Gospel; even Judas a Disciple, Betrayed his Lord and Master.

2. Christ the Lord of Life was Arraigned before Pontius Pilate an Heathen Judge.

3. False Witnesses were Suborned to Accuse him. Their Accusations are no less than Blasphemy and Treason; by the one to Condemn him in the Civil Court, by the other in the Ecclesiastical Court. The Blasphemy that they charge him with was, in that he said, that he was Christ the Son of the Blessed, *Mark, 14. 61. Jo. 19. 7.* The Treason they Accused him of,

1. The Fore-runners of Christs Passion.

1. Christ was Betrayed.

2. He was Arraigned.

3. False Witnesses Deposed.

The inestimable Dignity

was, that he made himself a King, *Joh. 19. 12.*

4. His Disciples deserted him.

4. His Disciples Deserted him. Peter himself followed afar off, and as soon as he was Assaulted he was Conquered, by denying his Lord and Master, and adding Perjury to his denial.

5. Consider his Sorrow, earnestness in Prayer, and Sweating of Blood.

5. Consider his great Sorrow, and earnestness in Prayer, and Sweating of Blood, *Matt. 26. 38, 39.* *Then saith he unto them, My Soul is exceeding sorrowful even unto Death, tarry ye here, and watch with me. And he went a little farther and fell on his Face, and prayed, saying, Father if it be possible, let this Cup pass from me. Nevertheless not as I will, but as thou wilt; As if he should say, Father, thou couldst, (if it pleased thee) grant an absolute pardon, without any satisfaction, but this way of satisfaction will only please thee: Thou wilt have my Blood shed, and without shedding of Blood there is no Remission: I am here ready willingly to lay down my Life, I have took a body for that purpose, that I may perform Obedience to thy Will. The Apostle *Heb. 10. v. 5, 6, 7,* quotes the 40th *Psal. v. 6, 7, 8.* When he cometh into the World he saith, *Sacrifice and Offerings thou wouldst not, but a body hast thou prepared me: In Burnt-Offerings, and Sacrifice for Sin thou hadst no pleasure, then* said*

said I, Lo, I come (in the volume of thy Book, it is written of me) to do thy Will, O God. The rendring of these Words compar'd with the Psalmist, differ especially in one Expression, viz. Mine Ear hast thou opened, or digged. It's the Observation of a Learned * Expositor, That mine Ears hast thou digged open or pierced (i.e.) Thou hast made me obedient to thy Voice, so the Chaldee explains it; thou hast digged open mine Ears to hearken unto thy Commandments, or mine Ears hast thou bored as thy Servant for ever, according to the Law, Exod. 21.6. The Greek Interpreters to make the Sence plainer, say, But a body hast thou fitted to me: Meaning that his body was ordained, and fitted to be a Sacrifice for the Sins of the World, when the other Legal Sacrifice was refused, as unprofitable.

se aliquid non tantum ad externum obsequium, ut servi in hoc populo, sed ad interiorem cultum; et quidem prestare illi obsequia non possumus, nisi divinitus nobis aures perforentur. Mollerus in loc.

His earnestness in Prayer is set down by the Evangelist, Luke 22.44. And being in an Agony he Prayed more earnestly. * The Word in the Original is Emphatical, Christ was in an Agony, which was

expressum, nam ante genu flexerat, nunc toto Corpore in terram procumbit. Grot. Instabat; incubuit; magno studio urisit. Hinc innuitur Commotio, Perseverantia, Velocitas, Scudium, Diligentia. L. de Dieu.

the difficultest of all Combats; Martyrs strove with the Terrors of Death, but Christ strove with the Wrath of God, because he bare the Burthen of our Sins. O How strong must that Back be, that must bear the Burthen of all his Peoples Sins! Even all those whom he Justified by his Blood, and Sanctified by his Spirit.

Next followeth his Bloody Sweat, Luk.

† 6 id est
22.44. His † Sweat was as it were great
drops of Blood, falling down to the ground.
Consider the Season of the Year, they
who were within doors were glad to keep
close to the Fire, and they that were
without Doors made hast to get within.
To see one in an extream cold day, sweat,
was much, but to see one sweat Blood,
not little drops, but clodded, congealed
Blood, which brake through his Garments,
and trickled down to the very ground.
This is matter of Wonder and Astonish-
ment.

propterea
addidit particulam 6001 ad leniendum id quod dixerat. Steph. Thel.

6. Consi-
der the re-
leasing of
Barabbas.

6. Consider the Releasing of *Barabbas*,
a Notorious Thief and Murtherer, and
Condemning of Jesus, an Innocent Per-
son, to gratifie the People in Releasing a
Prisoner, (according to Custome, whom
they desired) *Pilate* acquitted a most
infamous Person, and delivered Christ the
most

most Just and Holy one to their Will, to be Scourged and Crucified.

I have heard (and since read it Printed) a Passion Sermon * of an Eloquent Orator, thus expressing himself. — *What Barabbas? One that Cured your Blind, or Healed your Halt and Lame? No, one whose Violence maimed them, and by the Frequency of his Injuries, occasionally increased the Number, perhaps of those Miracles, which Jesus wrought. Did Barabbas purge the Temple of Thieves? Or make it their Den? Did he cast out Devils? Or do Acts by the Instigation of the Prince of them, &c.*

* Mr. William Carthwright Student of Christ-Church Oxon. p. 10, 11.

Before Christ's greatest Passion on the Cross, he was in Scorn, hurried from place to place, from Person to Person, from Annas to Caiaphas, from Caiaphas to Pilate, from Pilate to Herod, and thence remanded with Contempt and Ignominy. To make use of the Rhetorick of the fore-cited Learned * Author. *Cruelty walking the Circle, and Impiety (if ever) now treading the Ring: His Apprehending joyn'd to his Agony, and his Accusation to his Apprehending, and his Condemnation to that: Then his Condemnation received by Irrision, Irrision by Stripes, Stripes by Crowning with Thorns. So far he: Add hereunto, Scourging, putting on a Purple Robe, and Reed in his*

* Id. p. 26.

hand, an Emblem (as they supposed) of his Brittle and Feeble Government. All the Men and Devils combin'd to put forth their Malice and Mischief to the height. They prepared Spittle for his Face: Blind-folding for his Eyes: Nails for his Hands and Feet, a Whip for his Back: Thorns for his Head, and a Cross for his Shoulders. They laid an Heavy Cross upon him to crush the Thorns into his Harrowed Head, and crush out the bruised blood into his Furrowed Back. So that Prophecy, which * Calvin applyeth to the Church, may be applyed to Christ, which the Psalmist mentions, Psal. 129. 3. *The Plowers Plowed upon my Back: They made long their Furrows.*

* His ver-
bis ad vi-
vum ex-
primit
dorso Eccle-
siae semper
infixam
fuisse Cru-

cem, quia longè & latè ipsam proscinderet. Calv. Terra nisi aretur & subigatur, nihil profert nisi sentes & spinas. Sic cor humanum extra Crucem, est securum & indulget vitis. Mollerus.

But alas! What with Scourging, Buffeting, and Crowning with Thorns crushed into his Head, (O dreadful exquisite Pain!) and what with Watching and Fasting, Christ was not able to carry his Cross. Though he bare it a while, yet afterwards they compelled *Simon* a Man of *Cyrene* a Stranger, to bear his Cross. The Jews out of a Superstitious Devotion, durst neither touch the Cross, nor adventure to come into the Judgment Hall, no nor afterwards

terwards to put *Judas* his 30 pieces which he restored back, into the Treasury: Because they would not defile themselves, therefore they would not go into the Judgment-Hall; and because they would not keep in their Treasury the price of Blood, they converted it to another use: viz. To buy a Field to bury Strangers in: Which was call'd *Aeldama*.

How desperate was their * Hypocrisy, * *Qualis* considering they made not the least Scruple at all, to embrue their hands in the Innocent Blood of Christ? *hac innocentia Simulatio, pecuniam sanguinis*

non mittere in Arcam, & ipsum sanguinem mittere in Conscientiam?
Aug.

S E C T. IV.

Of Christs Passion.

NOW in the second place we come to the Passion it self, and this was the Death of the Cross, a Punishment never used among the *Jews*. For we read only of four kinds of Death, which were in use amongst them, viz. *Strangling, Stoning, Fire and Sword*. None of these the *Jews* thought bad enough to inflict on Christ: Therefore they have recourse unto the Gentiles

Joh. 18.
31, 32.

Gentiles their Enemies, to whom they were now under vassallage, and they borrow from them, that horrid cruel Death of Crucifixion. Pilate bad them judge him according to their Law. The Jews therefore said unto him, *It is not lawful for us, to put any Man to Death, That the Saying of Jesus, might be fulfilled, which he spake signifying what Death he should die.* This Death was accounted afterwards so ignominious and cruel, that Christian Emperours caused it altogether to be laid aside. * And Heathens likewise did utterly abhor the greatness of the Cruelty as beyond Expression and Apprehension.

* *Facinus est vincere civem Romanum, Scelus verberare, prope Parricidium necare: Quid dicam? In Crucem tollere?*
Cice.

To aggravate the height of the Jews Malice, and the greatness of their Cruelty, We are to consider in this Death of Crucifixion, three things, viz. Shame, Pain, and a Curse.

I. For Shame: If one Death was more shameful than another, that was devised for Christ to suffer: He was Crucified Naked: Even as Naked as he came into the World. I heard above 25 Years since a most Reverend and most Learned * Prelate thus express himself: *Christ (saith he) was Crucified Naked: Believe not your Painters,*

* Dr. Usher
A. B. of
Armagh.

they

they teach nothing that is good. Thus was Christ exposed to the publick view of all Beholders. And what shame he endured was long before Prophefied of, *Isai. 50.6. I gave my Back to the Smilers, and my Cheeks to them that pluckt off my Hair. I hid not my Face from Shame and Spitting. They would not let Christ Suffer within their Walls, but he Suffered without the Gate.* Heb. 13. 12. But notwithstanding Contradictions, Mockings, Revilings and a Shameful Death, Yet he despised the Shame, and is Heb. 12. 2. set down at the Right Hand of God.

2. Consider the Pain of Crucifixion. 2. The Pain of the Cross. Such as have seen any stretcht out upon a Rack, may in some Measure, (though not sufficiently) conceive the great exquisite Pain of Extension to the utmost on a Cross Beam. The 27th of Matthew, is a Commentary upon *Psal. 22.* Wherein read *vs. 14, 15, 16, 17. I am poured out like Water, and all my Bones are out of joynt. My Heart is like Wax, it is melted in the midst of my Bowels. My Strength is dried up like a Pot-sheerd, and my Tongue cleaves to my Jaws, and thou hast brought me into the Dust of Death. For Dogs have compassed me, the Assembly of the Wicked have enclosed me, they pierced my Hands and my Feet, I may tell all my Bones, they look and stare upon me; The 70 read (pierced) ἀποξύαν they have digged.*

digged. The Hands and Feet were fastened and nailed to the Wood. The nails (which were great Spikes) were driven into the Palms of the hand, and both his feet, where the Pain was sharpest and the Sense acutest.

Matth. 27.

46.

Mark 15.

35.

Thus our Saviour hung by his bare Body upon the Cross, as upon a Rack, six Hours by the Clock, all the while in extremity of Torment. It was not with Christ as with others, whose Sense the greatness of the Torment blunteth, according to that usual Maxim, *Excellenti sensibile corrumpit Sensum*: But from the first to the last, Christ was in perfect Sense: Notwithstanding the height of Rage and Fury, which the Jews put forth to the utmost, no Man could take away his Life till he voluntarily Resigned it. And therefore *Joh. 19.30.* Christ said *Ihesus, It is finished, And he bowed his Head, and gave up the Ghost.* And *Matth. 27.50.* *Iesus when he had cryed again* * *with a loud voice, yielded up the Ghost.* This is called *Strong crying*, *Heb. 5.7.* Others that were

* Hoc ipsum mi-
rum, par-
rumq; ex
communi

hominum more, statim à magno Clamore emori. *Erasm.*

Palam ostendit, se mori non violentèr, quasi nequirit se ipse diutius in vitâ servare, sed propriâ voluntate. Nam qui moribundus valuit Clamorem edere ingentem, valuit & à morte se servare. Impossibile est enim à Clamore valido statim quis moriatur, si quidem morte lentâ interficiatur; Nam qui subito conficiatur gladio, nihil mirum clamore simul & mori. *Lucas Brûgen.*

Cruci-

Crucified, could not utter a Word, or scarce express a groan, being so grievously tormented: But Christ was as strong at last, as at first, and never cryed he stronger and louder, than when he gave up the Ghost.

Add hereunto the Suffering of Christ in every Sense. His Eyes which before were Blind-folded, are now Opened, to see their insolent scornful Gestures of wagging their Heads, and deriding of him. His Ears heard their Blasphemies, Insultations, Revilings and Contumelious Speeches. His Taste was afflicted with Gall and Vinegar. His Smelling was afflicted from the place *Golgotha*, a noisome loathsome nasty Dung-hill. His Feeling grievously suffers, by the Nails extension, and the acuteness and Sharpness of the Sense. —These are sad Stories, but for our singular Consolation. Christ Suffered, and we reap the benefit of his Sufferings. By Christ's Stripes, Wounds, and Sufferings we are Healed: By his Cross we are Reconciled to the Father. In his Sorrows are our Comforts: In his Sufferings consists our Salvation, and in his Cross our Triumph.

3. Consider the Curse denounced against this kind of Death. Of all others, and above all other kinds of Death, a Legal Curse

3. The Curse of the Cross.

Curse

The inestimable Dignity

Col. 1. 20.

Curse was put upon this, as may appear by comparing *Deut. 21. 23.* with *Gal. 3. 13.* *Christ hath Redeemed us from the Curse of the Law, being made a Curse for us; for it is Written, Cursed is everyone that hangeth upon a Tree.* So that Envy and Malice raised to the height, set the Jews a-work to cry *Crucify him, Crucify him.* O Cursed Death! but the Curse they intended, produced the greatest Blessing that ever was, (I mean the vertue of Christ's Cross) to all true Believers; for hereby a perfect Reconciliation was wrought. *Eph. 2. 15.* *Having abolished in his Flesh the Enmity, even the Law of Commandments, contained in Ordinances, for to make in himself, of twain, one new Man, so making peace, and that he might Reconcile both unto God in one Body by the Cross, having slain the Enmity thereby.* By the Law of Commandments contained in Ordinances, are Ceremonial Institutions to be understood under the Levitical Pædagogy. Christ being made a Sacrifice, abolished all those Sacrifices of Beasts: And this Christ accomplished on the Cross, working a perfect Reconciliation between God and Man. And though the Execution of the great work was performed on the Cross, yet about this Reconciliation, there were Transactions between God the Father, and God the Son from

from all Eternity (as the Apostle declares) 2 Cor. 5. 18, 19. *And hath given unto us, the Ministry of Reconciliation, (i.e.) the Gospel.* And what is the Substance of this Evangelical Ministry? It is set down, v. 19. to wit, *That God was in Christ, reconciling the World unto himself.*

This is that which administers cause of Glory and rejoycing to the Apostle, Gal. 6. 14. *God forbid, that I should glory save in the Cross of our Lord Jesus Christ.*

S E C T. V.

Of the Consequents of Christs Passion.

HAVING treated of the Passion it self; let's consider some Remarkable Particulars concerning the Consequents of his Passion: And these evidently declare the dignity and honour of Christ. This shall be represented in these ensuing Particulars.

1. There was darkness over the whole Face of the Earth, *Matth. 27. 45.* Partial Eclipses are frequent, but such an Universal Eclipse (as that was) was never known before nor since Christs Passion. The Sun to shew a dislike of such an horrid Act, withdrew its light. *A natural Eclipse it could not be,*

1. There was an Universal Darkness over the whole Earth.

* Annotat.
of English
Divines,
on Matth.
27.45.

Θεῶν ἀμοι-
βαὶ περὶ
ματῶν.
ἡτοὶ θεῶν
παρῆλ, ἢ
τῷ παρῶν
συμπάρε.

3. The
Veil of
the Tem-
ple was
rent.
Matth. 27.
51.

be, * some think, it being so Total, so gene-
ral, and the Moon being now in the full, and
so of necessity the Body of the Moon, (which
useth to Eclipse the Sun, by its interposition
and being between us and the Sun) must be
opposite unto, and distant from the Sun, the
Diametrical breadth of the Hemisphere, the
full Moon rising at the Sun-setting. Many
were astonished at this Universal Eclipse.
Allophanes is reported to have been at
this time in Heliopolis, who when he saw
this Eclipse, said, *They were changes of the
Divine Works.* Dionysius the Areopagite, is
reported to say, Either the Deity suffereth
or hath Sympathy with that which suffe-
reth,

2. The Veil of the Temple was rent,
and this was to shew,

1. That Christ opened the way to the
Holiest, *Heb. 10. 20.*

2. To shew that the Ceremonial Law
was abolished by the Death of Christ.
Heb. 9. 8, 9.

3. To shew that the Partition Wall was
broken down, and Gentiles were Parta-
kers of the benefit of Christs Blood, *Eph.*
2. 14.

4. To shew that the Veil of our Sins
was Cancelled, *Col. 2. 13, 14.*

5. To shew that the Veil of Ignorance
was taken away in the Law, *2 Cor. 3. 13.*

A third Consequent of Christs Passion was an Earthquake. It was an Universal Earthquake. 3. An Earthquake.

We read of the trembling of the Earth, Psal. 114. 7. It's a Sign of Gods Wrath for Sin, Psal. 18. 7. *Then the Earth shook and trembled, the Foundation also of the Hills moved, and were shaken, because he was wroth.* The Earth shaked and trembled to bear such Vile Wretches, who embrued their hands in the Blood of Jesus Christ. The Earthquake signified Gods incensed anger and great wrath against the Jews, and the displeasure of the Divine Majesty of Christ, for an Earthquake sets forth the great Power of God, Psal. 114. 7. *Tremblethou Earth at the presence of the Lord, at the presence of the God of Jacob.*

Verissimum est apud Prophetas, terræ-motus alibi rerum Mutationem, alibi Dei Majestatem significare, sed

hic optior est ea significatio, quæ pariter à Judæis, & Gentibus aliter potest intelligi, ira scilicet Divina ob hominum scelera. Grot. in Matth. 27. 51.

4. The Rocks rent: though the Hearts of the Jews were not rent, yet the Rocks did rend, and in such a manner, as Historians have reported, as never was the like seen: Such a way were the Rocks rent, as no Wit of Man could invent the like way of rending them. 4. The Rocks rent.

5. The Graves were opened, and many Bodies of Saints, which slept, arose, *Matth.* 5. The Graves were opened.

*Qui & Sepulchris
furgebant,
resurge-
bant mori-
ente Domi-
no, ac mor-
tis ejus vi.*
Heinſius.

27.53. But though here's mention made of the Saints Resurrection before Christs Resurrection, yet it's evident, that Christ rose before them. v. 53. it's said, *They came out of their Graves, after Christs Resurrection.* For by Christs Resurrection they were raised. *Christ (as the Apostle saith) is risen from the Dead, and become the first-fruits of them that slept, 1 Cor. 15.20. He is the beginning of the first-born from the dead, Col.1.19.*

6. The Centurion gives a Testimony of Christ.

7. Christ raised himself by his own Power.

6. The Centurion having observed what was done, gives this Testimony, *Truely this was the Son of God.* Such Miracles none but a God could do.

7. Christ raised himself by his own Power. Notwithstanding the strictness of the Watch, and Sealing of the Stone of the Sepulchre, Christ the Lord of Life would not be above three days in the Grave, but caused the Grave to open to the Terror and Amazement of the Keepers.

A notorious Lie (as full of Contradictions as Malice could invent) was invented after Christ was risen, *Mat. 28. 13. Say ye, his Disciples came and stole him away by Night, while we slept.* — How could they tell, if they were asleep, that Christ was took away? What ridiculous, absurd Evasions doth a Malicious Heart invent!

*Quomodo
constare po-
terat fides
de eo, quod
se dormien-
tibus dico-*

But

But maugre all the Watch and Ward of Souldiers, Christ Triumphant over the Grave, as a Glorious Conquerour. The Apostle fully expresth the Power of Christs Resurrection, Acts 2. 24. Whom God hath raised up, having loosed the pains of Death, because it was not possible that he should be holden of it. Some understand these words as a Metaphor drawn from Child-bearing. Notwithstanding Pains and Sorrows there's a bringing forth: And though Christ suffered himself for a time to be under the Power of the Grave, yet he being the Lord of Life, overcame Death and the Grave.

rent, evan-
nisse? De-
inde quā
fiduciā au-
si hoc sus-
sent homi-
nes & in-
ermes, &
Piscatores?
Si Impossi-
rem Chri-
stum ipsi
jam intra
mentem a-
nimis sen-
tiebant, si-
ve pro ipso
subirent
periculum?
Si à Deo
missum cre-
derent,

que religio illos impellebat ad furtum & mendacium? Grot.
Abbas Jds & Sivas Te Deum. i.e. Partis dolorem, cum mors nihil aliud
videretur quam ipsorum Cruciatuum ac dolorum quasi victoria, ac plenum
imperium. Christus merito dicitur, tum demum dolores istos lethales ac
transierat superasse, cum mortuus mortem vicit, ut in eternum cum suis
Deo vivat. Beza.

And 8thly and lastly, after this Glori-
ous Resurrection followeth a Glorious As-
cension. He that was Crucified rose again,
and Ascended into Heaven, and there ac-
companied him the Saints that rose with
him, (as it is most probable) we never read
of their returning into their Graves again.
Now after Christs Ascension the Holy-
Ghost was sent: Gifts were given in a
Plentiful Measure, Eph. 4. 8. Wherefore he

8. Christ
Ascended
into Hea-
ven.

The Inestimable Dignity

saith, when he ascended up on high, he led Captivity, Captive: And gave gifts unto Men. Both Church Officers and suitable Qualifications for their Offices are the Fruit and Benefits of Christs Ascension, *Eph. 4. 11, 12. 1 Cor. 12. 28.*

Put all these Consequents and Wonderful Effects of Christs Passion, *viz.* Universal Darkness, the Renting of the Veil of the Temple, a General Earthquake, the Renting of Rocks, the Rising of Saints out of their Graves, the Centurions Confession, and acknowledgment, *that Christ was the Son of God,* and Christs Resurrection and Ascension, all these particularly and eminently declare the infinite Dignity and Preheminence of Jesus Christ.

a. Christ's
Interces-
sion.

And thus having proved the first part of Christs Priestly Office, by making satisfaction to the Father, I come now to the second part of his Priestly Office, by making Intercession. Though the Pains he indured were only for a little time, yet the vertue of his Pains abides unto Eternity. His Sufferings are of infinite Efficacy, Dignity and Value: Christ on Earth in the days of his Humiliation, was full of Bowels of Compassion: He fed a fainting Multitude, healed the Diseased, wept at a Funeral, wept over *Jerusalem*, and on Earth

Earth he pleaded for his People, and interceded to his Father for his own which were given him out of the World. And now Christ is in Heaven, he is full of Bowels, Heb. 4. 15. *For we have not an High-Priest, which cannot be touched with the feeling of our Infirmities: But was in all points, tempted like as we are; yet without Sin.* But when we speak of Infirmities incident to Christ, we must understand such infirmities, as appertain to Mankind in general, as Thirst, Hunger, Weariness, and such like, and not such as are incident unto some Individual as Lameness, Blindness, Deafness, (as intimated before, and shall now be more briefly) much less may we understand any Infirmity, that hath the least tincture of Sin and Pollution. And to declare the Bowels of Christ opened, He executes his Mediators Office now in Heaven, by making Intercession for his Children. And this is an evident Demonstration, that Christ is an absolute and perfect Saviour, because he intercedes for all his Children unto Eternity. As the Apostle fully declares, Heb. 7. 25. *Wherefore he is able also to save them to the utmost, that come unto God by him, seeing he ever liveth to make Intercession for them.* To save to the utmost, is ^{εἰς τὸ πάντως} every way a perfect Salvation. Nothing ^{ἁλὼς (i.e.)} absolutissi-
cat

me, ita ut
nihil ad e-
am salutem
possit am-
plius desti-
derari.
Beza.

et sic id ev-
angelium
non dicit
ut offerat;
nam hoc
semel fecit:
sed super-
est altera
sacerdotii
pars, nempe
interpella-
tio, qua
partim pe-
ccati Sa-

crificii sui vigore nobis pacem obtinet, partim nos non nisi in uno ipso placeamus, & exaudimur à Patre, tantisper dum Deus sit omnia in omnibus. Beza.

can be added thereunto. And this is evi-
denced by Christs Intercession. And this
is an Eternal Intercession, as long as Christ
liveth, and that is for ever. It's a memo-
rable Observation of Beza. — He doth
not say that he may offer, for this he did once;
but there remains the other part of Christs
Priesthood, viz. His Intercession, whereby
partly by the Eternal vertue of his Sacrifice,
he obtains peace for us; partly we in him
please the Father, and are heard of him, so
long as God is all in all. Our work is to
make inquiry, what this Intercession is,
and what benefit we receive thereby.

1. Let's consider what this Intercession
is, and that will fall under the Answer to
a double Question. viz. *Quid Nominis* and
Quid Rei.

1. The
Name
evangelium
veit.

1. *Quid Nominis*. The Name is *evangelium*,
and signifies properly to meet one and in-
tercede in a way of Supplication.

2. The Na-
ture of In-
tercession.

2. For the thing or nature of Interces-
sion, it is by Christs applying his Merits,
and presenting the Service of his Children
to his Father, as an Advocate and Media-
tour interposing for them, and pleading
their Cause. This is an *aypawon dusa*, Con-
descending to our Capacities, and not to
be

be * understood Litterally, as if Christ
 on bended Knees and with stretched
 out Hands did intercede, but on-
 ly he presented his Prayers, Death and
 Resurrection, as effectual means to ob-
 tain Reconciliation with the Father.
 And in this great work of Intercession,
 Christ continually imployes himself in
 Heaven, in the most prevailing Rhetor-
 ick; pleading the Cause of all True Be-
 lievers. Therefore saith the Apostle,
 Rom. 8. 33. *Who shall lay any thing to the
 Charge of Gods Elect? It is God that justi-
 fies.* The * Metaphor is borrowed from
 usual forms of Indictments in Courts,
 where according to Law a Charge is
 drawn against the accused party, but now
 who shall bring any of Christs Members
 into Question? Let Satan and his Instru-
 ments do their worst, and lay their Accu-
 sations as high as Malice can possibly In-
 vent, yet here's Christ justifying who
 makes void all Accusations whatsoe-
 ver.

* Non co-
 gitandum
 est supplex
 flexis
 genibus,
 manibus
 expansis,
 Patrem
 deprecari.
 Sed quia
 apparet ip-
 se assidue
 cum morte
 & Resur-
 rectione
 suis, quae
 vice sunt
 aeternae in-
 tercessionis
 & viva
 orationis
 efficaciam
 habent, ut
 Patrem
 nobis concili-
 ent atque
 exorabilem
 reddant,
 merito di-
 citur in-
 tercere.
 Calv. in
 Loc.

* *Ergalei*, Propriè significat in jus vocare, sed usitatur capitur, pro
 puniri, per Metonymiam effecti destinati. Pſcat.

1. Where-
in this In-
tercession
consisteth.

* Primo e-
rat Chri-
stus oratio-
ne inter-
pretativus

sc. exhibendo se & cicatrices suas quas in passione acceptas adhuc servat, & patri ostentat, ac consequenter orat sua merita, suos labores, suas passiones allegando di-vino conspectui. Secundo proprie Christus quia homo in caelum orat pro nobis, proinde ac in terris gravit. Est enim aequè ut hic Advocatus, Mediator, & Pontifex noster, cujus proprium est orare pro populo. Corn. à Lap.

For a farther Inquiry * wherein this Intercession consists, we are to know,

1. This Intercession is made unto your Father. Christ presenting his merits, doth as it were shew his Wounds, the Print of the Nails in his Side, Hands, and Feet.

2. In putting up Prayers in his own Name, and making continual Supplication unto the Father, as a Mediator, and as an Advocate, as an High-Priest interceding for us at the Throne of Grace. Christ is the great Master of Requests, who prefers the Petitions of his People unto his Father. The High-Priest when he was to make an attonement for the People, *entred into the Holy of Holies*, with Blood and Incense: So Christ our High-Priest in Heaven, presents *his Blood* and the *sweet Incense* of his Prayers, Rev. 8. 2. *And I saw the seven Angels which stood before God, and to them were given seven Trumpets. And another came and stood at the Altar, having a Golden Censer, and much Incense was given to him, that he should offer, &c. Heb. 9. 12, 23, 24. Neither by the Blood of Goats and Calves, but by his own Blood he entred*

entred in once into the Holy place, having obtained Eternal Redemption for us. v. 23, 24. It was therefore necessary that the patterns of things in the Heavens should be purified with these, but the heavenly things themselves with better Sacrifice than these. For Christ is not entred into the Holy places made with Hands, which are the figures of the true, but into Heaven it self, now to appear in the presence of God for us.

Q Let us inquire into the fruit and benefit of this Intercession.

1. We are acquitted from all Adversaries, even from Sin, Satan, and the Law; having interest in the Intercession of Christ, we are freed from all Accusations and Condemnations of the greatest Adversaries, * Rom. 8. 34. Who is he that Condemneth, it is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh Intercession for us. Here are four things to acquit all Believers from Condemnation, viz. Christs Death, Resurrection, Ascension and Intercession. Christ died to give Life unto his People: He rose again and became the first Fruit of them that slept: Christ Ascended on high, and gave gifts to Men, and he interceeds at the Throne of Grace, presenting his Bloody Sufferings and the vertue of them unto the Father

for

2. Benefits of this Intercession.

1. We are acquitted from all our Adversaries.

* Qualis est ista intercessio, non oratio sed realis, ex mera suipsius in cruce oblatis representacione. Hinc est quod dicitur compere coram Deo pro nobis. D. Tuil. Vindic. l. 1. part 2. Sect. 13.

The inestimable Dignity

for a full and compleat satisfaction.

2. Christ
by his
Intercessi-
on teach-
eth us to
Pray.

2. Christ by his Intercession teacheth us to pray, and to make our Intercessions and Supplications unto the Throne of Grace. We of our selves cannot put up one Meritorious Petition, though we might gain the whole World for so doing. For we pray coldly, rawly and indigestedly, with much deadness, disorder, and distraction of Spirit; but these Prayers come not so to God the Father as they are presented by us, for Christ mends them in the carriage, and presents them in his own Name unto the Father, and for his sake alone we obtain acceptance with the Father: Christ interceeds to the Father for us, and his Spirit helpeth our Infirmities, and maketh intercession for us with Groanings which cannot be uttered. The Spirit of Christ doth two great works: One is to make intercession for us, and the other is to help us to make intercession for our selves. By the assistance of the Spirit, we can Pray and Sigh and Groan in such prevailing Rhetorick as will obtain acceptance, but without the assistance of the Spirit, we cannot Pray nor expresse our selves in any acceptable manner.

Rom. 8.
26. *Quasi*
dicat, cum
mole tenta-
tionis op-
pressi nesci-
mus orare:
ipse spiri-
tus qui in
nobis habi-
tat exerit
secundum orati-
onem in a-
nimo ex-
citat. Bu-
cer in Loc.

3.
Through
Christs
Intercessi-
on our
duties and
works ob-
tain ac-
ceptance.

3. Through Christs intercession our Duties and works obtain acceptance. As for

for our selves and our own righteousness we have great cause to confess with the Church, *Isaiah 64.6.* But we are all as an unclean thing, and all our righteousnesses are as filthy Rags: But through Christs Reconciliation and acceptance, our works obtain acceptance. Though there be no worth in the work nor in the workers, yet there is through Christ acceptation and imputation, a worthiness accounted of in the sight of God; as *Joshua* was to have his filthy Garments took from him, * *Zech. 3.* 4. So in the best of our duties, there is filthiness, and we stand in continual need of the inestimable benefit of our Intercessour, who takes away our Pollutions, and not only acquits us from the Guilt of Sin, but cleanseth us from the filth of Sin: He doth purge us as well as pardon us, and sanctifie us by his Spirit, as well as justifie us by his Righteousness: Hence it comes to pass that the services of all such as have interest in Christ are accepted at the Throne of Grace; and though in us there are many weaknesses and Imperfections, yet Sincerity is accepted. And though there are manifold failings in our Duties, yet all are made perfect through the perfect satisfaction of Christ; for he as a Surety hath paid our Debt and fully satisfied the Father by doing and suffering

* Semper in animi sibi revocent verbi divini precones, impositum sibi esse cidarim mundam cui inscriptum sanctitas Jehovah: & proinde ei studeant ipsi, ut & alii idem faciant hortentur sedulo ut sint typi fidelium. Tarnovius unpev- iuxta dicit habet, quo significat spiritum singulare contentione & studio

intercedere pro sanctis. is the Beloved Son in whom the Father is well pleased, *Mat. 3. ult.*

Unde sub-
levat infirmitates nostras, quasi dicatur ipse vicissim onus attollere, ex altera parte, ne sub eo fatiscamus. Ut sensus sit, sicut spiritus S. una cum Patre & filio, testatur spiritui nostro nos esse filios Dei, similiter idem spiritus cum iisdem opitulatur infirmitatibus nostris. L. de Dieu.

CHAP. V.

Concerning Christs Prophetical Office.

S E C T. I.

Why Christ must be a Prophet.

HAVING insisted largely on Christs Sacerdotal Office, I come now to his Prophetical and Regal Office, and I shall be more brief in the handling of these, not intending a just volume of this Argument: only so far I may inlarge as may afford good Measure full prest and running over for the further Demonstration of the Doctrine that I insist upon, viz. *The ineffinable Dignity of Christ.*

In

In the 2d. place it follows that I should treat of Christs Prophetical Office, Christ is called * *the Prophet*, he was the Doctor of all Doctors, a Doctor that nonplust the greatest Doctors. Christ is the *Lawgiver*, Jam. 4. 12. *The Counsellor*, Isa. 9. 6. The Master or *Rabbi*, Matt. 23. 10. He taught with Authority, and by vertue of his Prophetical Office he teacheth the Church all things appertaining to their Salvation. Christ reveals the Will of his Father, concerning all the ways and means of Salvation. Christ was the principal Author of Prophecy; He had the Gift of Prophecy immediately, he exactly knew his Fathers will, but all other Prophets had the Gift, mediately. They had their Revelations from the Power of the Spirit of Christ, their gift was transient, and by Intervals, and there were Intermiſſions amongst them: But Christ had a permanent gift of Prophecy abiding in him, without measure and limitation.

For a farther enlargement of these Particulars, I shall indeavour to resolve three Inquiries.

1. Why Christ must be a Prophet.
2. How he differs from all other Prophets.
3. What fruits and benefits accrue unto us by Christs Prophetical Office.

1. Why

2. of
Christs
Propheti-
cal Of-
fice.
* Dent. 18.
3. Christus
dicitur Na-
bi Prophe-
ta: est au-
tem Nabi
usu scrip-
turae is qui
profun-
diora
de Deo, de-
que rebus
divinis dis-
serit, qui
mentem
divinam
hominibus
aperit: se-
pius etiam
de iis u-
surpatur,
qui futura
praedicunt.
Sol. Glas.
onomat.

1. Why
Christ
must be a
Prophet.

1. Christ
was a Pro-
phet to re-
veal the
Will of
God to
his
Church.

* In *sinu*
esse est
proximum
& inf-
imum esse
dicatur de
conjugibus
inter se.

Grot.

2. Christ
was a Pro-
phet to
place Mi-
nisters
in his
Church.

1. Why Christ must be a Prophet.

This I shall Answer in a few Reasons.

1. Christ was a Prophet to reveal the Will of God to his Church, and instruct them by his *Word*. Christ received his Message not only from the Mouth of God, *Joh. 8. 26.* but also from the * Bosom of God, *Joh. 1. 18.* Christ was a great Prophet, *Luk. 7. 16.* He was the most eminent of all Prophets, a Prophet to direct all other Prophets, and he was the substance and main end of all their Prophecies.

2. Christ was a Prophet to place Ministers in his Church to teach his People. Ministers are of Christs institution, Officers Commissionated by Jesus Christ: They are not a Calling nor an Order of Men of their own appointment running upon their own Heads, and Fancies, (as *Novatus* made himself a Bishop) neither are they of any humane appointment for politick ends and interests. It is true, that by Humane Authority Ministers are permitted *pro hic & nunc* to exercise their Ministerial function in the places where they live, yet their calling is from Christs Institution. And Gifts and Qualifications wherewith they are endowed, are the fruits of Christs Ascension. The Apostle is clear, *Eph. 4. 11.* And he gave some Apostles, and some Prophets, and some Evan-
gelists;

gelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, and for the edifying of the Body of Christ. In this Text we observe two sorts of Church-Officers, viz. Extraordinary as Apostles, Prophets, Evangelists, which were changeable, and for a time only, and afterward ceased; and ordinary, as Pastors and Teachers, which are standing Officers, and abide to the end of the World: So that maugre all the malicious Oppositions of Men and Devils against the Gospel Ministry, it shall continue: Though it may be laid low, yet it shall never be overthrown, neither shall Christs Ministers be ever laid aside, for Christ hath promised them his presence. And that promise, *Matth. 28.20.* — *Lo, I retineren-*
am with you always, even to the end of the
World, makes more for the Ministry of the Gospel, than all the malice and fury of inveterate implacable Adversaries can make against them.

Doctōris munus fuit verbum Domini fideliter explicare, & veluti Scholam Ecclesiasticam regere, ut finis doctrinae dogmatum et verae interpretationes in Ecclesia in retinerentur: Atque pastorum (qui & Episcopi dicebantur
1 Pet. 2.

25.) munus longe latius

patet, nimirum ut verbo & orationi vacarent, et ecclesiam sibi commissam modis omnibus tuerentur; ex quibus etiam satis perspicitur haec duo munera perpetua esse oportere in Ecclesia Dei. Beza.

3. Christ was a Prophet to teach his Church by the inward effectual Teachings and Inspirations of his Spirit. This grand Prophetical work Christ undertook from the beginning of the World, *1 Pet. 3. 19.*
 Christ

3. Christ teacheth inwardly.

Christ by his Spirit went and preached unto the Spirits in Prison. This is to be understood of the old World, who though they were then in Prison, (*i. e.*) Hell, when the Apostle wrote this Epistle; yet in the days of Noah they were alive, and Christ by the Ministry of Noah and others; Preacht unto them, whilst they were in the Land of the Living. Those abominable Sinners had means of Grace offered unto them: They had the Ministry of Noah, Enoch, Methuselah, and other Patriarchs who warned them of a Deluge coming. And Christ by his Spirit Preacht unto them. An antient Father and a modern Divine, both eminent in their times, fully (as I apprehend) expound this Scripture. — One saith —

Per Spiritus in Carcere intelligit animas impiorum viventium tempore Noah corporibus inclusas quasi carcere quodam.

By Spirits in Prison, he understands the Souls of wicked Men living in the time of Noah, shut up in their Bodies, as in a certain Prison, and he saith that Christ Preached unto them according to his Divinity, or by inward inspirations, or by the Tongue of Noah. — So far that Learned Father. The other saith, that it cannot be doubted, why

his predicasse Christum dicit, secundum divinitatem, vel per internam inspirationem, vel per linguam Noe. Aug. Epist. 99. ad Evodium.

Non potest dubitari quin hoc referatur ad ea quae sequuntur, i. e. ad illud tempus quo Spiritus per os Noe arcam constituendi iram Dei imminere predicabat. Nam cui fuerunt immorigeri? Certè illi qui predicabat. Non potest ergo predicatio ista ad posterius aliquod tempus referri. Beza,

thus

his may not refer to those things which follow (i.e.) unto that time wherein the Spirit by the Mouth of Noah that made the Ark; Preached the wrath of God hung over their heads. For to whom were they disobedient? Truely to him that Preached; therefore that Preaching cannot be referred to any after time.—There was no Preaching to them after they were in Hell. All Reproofs and Exhortations then are out of date, for time is past, and the door of hope shut. But now whilst we are on this side the Grave; the Spirit of Christ moves, wooes and entreats us to make our peace with God. Christ sends his Ambassadors to beseech us to be reconciled unto God. Now we are called to seek the Lord whilst he may be found, ^{2 Cor. 5:20.} now to call upon him while he is near. And ^{11. 55. 6.} thus you have the Reasons why Christ must be a Prophet:

SECTION II.

How Christ differs from other Prophets.

A Second Inquiry is; how Christ differs from all other Prophets? ^{2 How Christ differs from other high Prophets.}
 1. We read of many Holy Prophets,
 F high Prophets.

high in the Favour of God, and Honourable Persons; yet in Christ there are these three Singularities above all other Prophets whatsoever, viz. *Holiness, Gifts, and Authority*. Although other Prophets were Holy, and had Gifts and were of Authority, yet the Holiness, Gifts and Authority of Christ infinitely exceeded them all.

1. Christ's
Holiness
is absolute
and per-
fect.

1. There's in Christ an absolute perfect Holiness without mixture of the least imperfection. Christs Holiness is in himself and from himself, but the Holiness of the Prophets was derivative, they had it infused into them by the Spirit of Christ: And although they were Holy Persons and Honourable Men of God, Anointed and Sanctified for the Discharge of their grand and weighty Office, yet they were not without their sinful Infirmities. We read that *Jeremy* in a great Passion cursed the day of his Birth. *Abraham* a Prophet, through Infirmary, denied his Wife. And *David* a great and eminent Prophet committed those scandalous Sins in the matter of *Uriah*, and *Jonah* a Prophet Fretted and Quarrelled with God himself, and *Moses* a Holy Prophet, whom God highly loved, spake unadvisedly with his Lips at the Waters of *Meribah*, and other Prophets had their failings. But Christ is a Prophet,

phet, who never committed any thing amiss. The Penitent Thief gives a true Testimony of Christ— That he *had done nothing amiss* (i.e.) nothing out of place or order. No guile, no deceit was ever found in Christs Mouth. He challengeth the worst of his Adversaries, *John 8. 46.* Which of you convinceth me of Sin? Malicious and implacable Enemies are very Eagle-Ey'd, to espy Faults, yet none of them could lay any Sin to the charge of Christ.

Luk. 23. 41.
Οὐδὲν ἁμαρτάνων ἐν ἐμοί.
Dottissimus Hesychius
ἀλωα, ὁ-
μεν,
ἀρχαί,
ἀλωαίαν
ἀρχαίαν
ἀνωγειαν
interpreta-
tur. Wal-
leus, ἀλω-

ὁ ἀνὴρ οὐκ ὁμολογῶν ὡς ἁμαρτάνων, ὁ δὲ ὁμολογῶν ὡς ἀνὴρ οὐκ ὁμολογῶν. Hic porro videtur ἀλωα dici quicquid præter officium sit, quod non male videtur indecentis nomine exprimi.

2. Christs Gifts are transcendent above all other Prophets: The Gifts in them were like a Drop, in Christ, as the Ocean; in their Gifts was only a measure, in Christ a fulness. The Prophets were appointed and qualified with great Gifts for the discharge of their employment: But Christ was anointed with the Oyl of gladness above his fellows, Heb. 1.9. Christ did not receive Gifts by measure, after such a stint and proportion, but it pleased the Father that in him should all fulness dwell, Col. 2.9. All fulness of Wisdom, all fulness of Righteousness, all fulness of Holiness, all fulness of Grace, and all fulness of glory are in Christ.

2. Christs Gifts are transcendent.

3. Christs
Authority
is omnipo-
tent.

3. Christs Authority is Omnipotent : We read of the teaching of Christ, far different from that of the Scribes, Matth. 7.29. *For he taught them as one having Authority, and not as the Scribes.* Other Prophets and Teachers laboured all Night, and spent their strength often in vain, yet this comfort they reaped, *that their Judgment was with the Lord, and their Work with God.* Hereupon the Prophet grounds singular comfort from *Isai. 49. 5. Though Israel be not gathered, yet shall I be glorious in the Eyes of the Lord, and my God shall be my strength.* Here then consists a vast difference between the Authority of Christ and all other Prophets ; other Prophets reprov'd, exhorted and intreated, but Christ commanded obedience, and enabled People to obey his Commandments. The Authority of Christ was incomparable, for what he commanded them to do, he gave them Strength and Ability to perform. Christ perfectly knew his Fathers will, and he commanded and enabled the Hearts of People, to yield ready obedience thereunto ; and no other Prophet could attain to so great a perfection.

Is. 49. 5.
Sensus est,
etiamsi Is-
rael ad
meum mo-
ritum nolit
converti,
ego tamen
Deo place-
bo, qui
scit me in
officio non
fuisse cessa-
torem.
Grotius.

S E C T. III.

Of the Fruits and Benefits that accrue unto us, by Christs Prophetical Office.

WE are now thirdly to enquire concerning those choice and excellent Fruits, which we reap by Christ's Prophetical Office. Amongst others these two principally I shall insist upon,

1. By Vertue of Christ's Prophetical Office, we are fully assured, that we have a sure word of Prophecy to rest and rely upon; we are not left at random to unwritten Traditions, nor to humane Inventions, and devised ways of Men; we are not left to Apocryphal Writings, and uncertain and fallible Dictates, of such Imposers, who magisterially command, and obtrude their own Brain-Fancies, and (as it was applyed to the Pharisees) teach for Doctrines, the Traditions of Men. But what Christ teacheth us, is sure and certain, and not left to the pleasure of Men or Angels to change. For we read, Gal.

1.8. But though we, or an Angel from Hea-

3. The Fruits and Benefits of Christ's Prophetical Office.

1. By Christ's Prophetical Office we are fully assured that we have a sure Word of Prophecy.

Mat. 15.9. His verbis auferetur omnis fiducia, quam positam habebant in obseruan-

tia humanarum traditionum. Nam credebant se Deum colere si illas obseruassent, & qui eas docebant, præteribant cultum Dei. Deus contra persequi se hoc pacto coli, & omnem hunc cultum respuit. Musculus in loc.

ven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed. And the Apostle tells us of a sure word of Prophecy, 2 Pet. i. 19. *We have also a more sure word of Prophecy, whereunto ye do well that ye take heed, as unto a Light that shineth in a dark place, until the day dawn, and the day-star arise in your Hearts.* This Word of Prophecy is the Gospel of Christ, and it's said to be more sure (*i. e.*) more sure than those Revelations which were not Foundations of Faith, or more especially in regard of the greater credit, which the believing Jews gave to the Doctrine of the Apostles, than that of the Prophets of old. The dark place is meant our Hearts, and the Day-Star is Christ; who shining in our Hearts, and illuminating us by his Spirit, scatters away Mists and Darknes.

*Vid. Diod.
in loc.*

2. By Vertue of Christ's Prophetical Office we have a divine Unction, or Spiritual Illumination.

2. By vertue of Christ's propheticall Office, we have a divine unction or Spiritual Illumination, whereby the eyes of our Mind are opened, to understand the Mysteries revealed in the Gospel. Christ not only reveals his Will, and declares his Covenant of Grace in his Word, but he teacheth us to understand, believe and obey the same. The Gospel is a Mystery, and only he that is anointed with Eye-Salve from Christ can discern it. The Gos-

Gospel is a Book sealed, to ignorant carnal Men. Take a natural Man in his best Accomplishments of Nature, yet he neither receives nor perceives the things of the Spirit of God, * 1 Cor. 2. 14. A Beast may as soon understand Reason, as a natural Man (whilst he remains so) the saving things of God: Spiritual things are beyond his Ken and beyond his Cognizance. But a *Spiritual Man judgeth all things*, v. 15. He hath his Eyes in his Head, his Senses exercised, an *Uction* whereby *he knoweth all things*, 1 John 2. 20. He knoweth all things necessary to Salvation; for Christ is his Teacher, Christ is that great Prophet who instructeth his Church: the great *Rabbi* and Master, that teacheth as never any Man taught. He is a Counsellor, *Isa. 6. 9.* The Wisdom of the Father; Therefore we must go to Christ for Wisdom: He teacheth us that divine Wisdom that cometh from above. In our Doubts, let us go to Christ for Counsel; In our Distress, let us go to Christ for Comfort: He is both a Counsellor, and a Comforter. And by vertue of Christ's Prophetical Office, we have light in our Understandings. This is Christ's Gift, *Eph. 5. 14.* This was prophesied, *Isa. 60. 1.* *Arise, shine, for thy Light is come, and the Glory of the Lord is risen upon thee.* This Prophe-

* *Rerum supernaturalium & mysteriorum evangelicorum non esse cognitionem aliquam naturalem, aut naturae viribus acquiescibilem, &c. Vid. Doctorem Reynoldum, in conc. cui tit. Animalis homo.*

The ineffimable Dignity

cy relates to the glorious Light breaking forth, in the days of the Gospel. And this was the end of Christ's coming, *to give light to them that sit in darkness*, Luk. 1.79. *A light to lighten the Gentiles, and the glory of thy people Israel*, Luke 2. 32. Hence we obtain renewed Spirits, inlightned Judgments, a Spirit of discerning, to discern between things that differ. These are the Fruits of Christ's prophetical Office. All things necessary for Salvation are taught in the Word of Christ, and by the Spirit of Christ. The Word is a Lamp, and the Spirit directs us in the use thereof. The Spirit worketh by the ministry of the Word. We have no warrant for inward teachings by a Light within us (as some strangely fancy) Thus we may discern, whether that Light which is within them (as they say) be a true or false Light, for if it be true, it borrows its Light from the Lamp of the Sanctuary, even the written Word of God, and accordingly walks. Otherwise that inward pretended Light, which derives not its Light from God's Word, is an *Ignis fatuus*, and will lead the Followers into by-paths and dangerous Ways. Wherefore let's be exhorted to keep close to the Word of God, which is the Gospel of Reconciliation, and the Gospel of our Salvation; and let us be earnest

earnest Solicitors unto Christ the great Prophet, that he would assist us by his Spirit, to understand his Will, revealed in his Word. Let's go to God for Wisdom and Illumination, James 1. 5. *If any of you lack Wisdom, let him ask it of God, who giveth to all Men liberally, and upbraideth none.* Here are two great encouragements.

1. God is a most liberal Donor, he giveth liberally; though Men expect great Rewards for their Counsel, yet God most liberally giveth Counsel: Men may give good Counsel, but cannot compel them to whom it is given, to take and follow it. But God can open the Eyes and Heart, and direct the Feet, and order and guide the whole Man, and work Obedience.

Ἐμπορίαν
μᾶλλον ἢ
χάριν ποιεῖ-
σιν.
Isocrates.

2. God upbraideth none. It oft times falls out amongst Men, that if they do a Kindness, they upbraid them with it who are the Receivers. But it is not so with God, he doth not exprobrate nor hit us (as we say) in the Teeth, either with present Defects or former Failings. And if Men be constant Suitors to great Persons, they will soon be weary of their Company. But God doth not upbraid his People, notwithstanding their frequent addresses to him. Here then is singular encouragement to make our Applications
fre-

frequent and serious, to this great Prophet, our Lord Jesus Christ, that he would take away the Scales of Darknes, and Veil of Ignorance, from our Understandings, and instruct us in his Will, and guide us by his Almighty Counsel, till at length he bring us unto his Glory.

CHAP. VI.

Of Christs Kingly Office.

SECT. I.

Proving that Christ is a King.

HAVING before handled the Priestly and Prophetical Offices of Christ, I shall now treat of his Kingly Office. And in this method I shall proceed. 1. To prove Christ to be a King. 2. Lay down Reasons why Christ is a King. 3. To represent our Duty to Christ as our King.

I. To

1. To prove Christ to be a King, there are many Prophecies extant, particularly Psal. 2. 6. *Tet have I set my King upon my holy Hill of Sion.* This plainly declares Christ to be King of his Church. The Prophet *Isaiah* calls him the *Prince of Peace*, Isa. 6. 8. And to distinguish Christ's Government from all other Kings whatsoever, he sets forth the perpetuity of Christ's Government, ver. 7. *Of the increase of his Government and Peace there shall be no end.* Further, I'll cite the same Evangelical Prophet, prophesying of Christ's Regal Government, and the great Security we shall obtain thereby, Isa. 32. 1, 2. *Behold a King shall reign in Righteousness, and Princes shall Rule in Judgment, and a Man shall be as a hiding place from the Wind, and a cover from the Tempest, as Rivers of Water in a dry place, as the Shadow of a great Rock in a weary Land.* This King, this Man is Christ who shall judg righteous Judgment, who shall abundantly secure, protect and preserve his people from the violence of their malicious Adversaries. When *Herod* enquired of the chief Priests and Scribes where Christ should be born, they gave their answer out of the Prophet

1. Christ is proved to be a King by Scripture Prophecies and the accomplishment of them. *Præficere Regem meum Messiam populo meo Israelitico, ut illi nomine meo imperaret.* Vatablus.

Quod si vere dixerim fuit de Ezechia, multo magis de Christo, quem optimum ac potius unicum refugium habemus in his procelis, quibus nos agitari necesse est quam diu in hoc mundo ver-

samur : quoties ergo torremur aestu, sub ejus umbram nos recipere discimus. Calv.

The inestimable Dignity

Micah c. 5. 2. But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be Ruler over Israel, whose goings forth have been from of old, from everlasting. Upon this Answer given from this Scripture by the chief Priests and Scribes, *Herod* supposed that a King should be born to depose him; therefore he barbarously murdered the young Children. In that Text two things are principally observable.

1. Christ's Incarnation, out of these Words, *Thou Bethlehem (i. e.)* out of thee shall Christ come; there Christ was born. Though Christ's Mother and *Joseph* her espoused Husband did not live in *Bethlehem*; yet God by his Providence so ordered it, that *Joseph* and *Mary* came at that time to *Bethlehem*, to be taxed, and there *Mary* brought forth Christ. Prophecies of Christ shall not want accomplishment, but many have been already, others shall be fulfilled in their season.

2. Here's evidently set forth Christ's Kingly Office — He is called the *Ruler over Israel*. The People would have made Christ a King, at that time he refused it, and went his way, *John* 6. 15, 16. Christ's Kingdom was Spiritual,

not

not of this World. The People blest him
 as a King, Luk. 19. 38. *Blessed be the* Joh. 18.
King that cometh in the Name of the 36.
Lord; Peace in Heaven and Glory in Hoc dicit
the Highest. Christ being demanded of *Christus*
 Pilate whether he was a King, an- *refellens*
 swers, John 18. 37. *Thou sayest that I* *lascæ Ca-*
am a King, and for this cause came I *saris Ma-*
into the World, that I should bear Wit- *jestatis &*
ness unto the Truth. Insomuch as Pi- *Regni cri-*
 late wrote a Title, *Jesus of Nazareth,* *minatis-*
King of the Jews. And notwithstanding *nem, Re-*
 ing the Chief Priests importun'd Pilate *gem se*
 to alter the Title, and Write — *He said* *esse proft-*
I am the King of the Jews; Pilate was *tens, si-*
 peremptorily resolved against all al- *mul ac ne-*
 terations, John 19. 22. *What I have* *gans, ut*
Written I have Written; he would *qui Rex*
 stand to what he had writ, and would *quidem*
 not blot any thing out. *esset, ve-*
rum eâ gu-
bernatio-
nis rati-
one, quæ
pro-
fer-
retur à
Re-
ge-
bus
hujus
mundi
im-
perio

differat, nempe quæ est Ecclesiæ suæ Caput. Beza

S E C T. II.

Why Christ must be a King.

Sect. 2.
Why
Christ
must be a
King.

1. Christ is
a King to
appoint
Laws and
Statutes.

NOW there are many Reasons to be alledged why Christ must be a King. Three only I shall insist upon.

I. That Christ might appoint Laws and Statutes, which should direct his People, and bind their Consciences to the Obedience of the same. Christ alone is the Lord of our Consciences; what he commands is of absolute Authority, not to be disputed, but obeyed. But as for the Popes Canons and other obtruded Inventions against the Law of Christ, they are of no estimation; only the Law of Christ is authentick, and all other Laws must be in Subserviency and Subordination to the Law of Christ. Wherefore the Pope hath presumptuously invaded Christs Kingly Office, by pretending himself to be the Head of the Church, and Christs Vicar, and so making Laws to bind the Conscience. But Christ is the only Head; he is called *κεφαλὴ*, with a demonstrative Article, he and no other is *the Head*, as the Apostle mentions, *Col. 1.18*. And all other

other Heads and Rulers must yield subjection and Homage unto Christ; they must Reign for Christ, as they Reign by Christ; *Prov. 8. 15, 16. By me Kings Reign and Princes decree Justice; By me Princes Rule, and Nobles, even all the Judges of the Earth.*

2. Christ is King to Rule and Govern, and Command Obedience, and keep his Subjects in Obedience to his Laws: But we must know that the Kingdom of Christ is a Spiritual and an Eternal Kingdom.

1. Christs Kingdom is Spiritual, he is King of his Church, and Rules and Governs the Spirits of Men. It was a curious Question of the Apostles, *Acts 1. 6. Lord wilt thou at this time restore the Kingdom to Israel?* They fancied a Temporal Kingdom and Earthly Preferments; but Christ checks their curiosity in asking, and mistake in fancying outward Dignities and Honours to themselves, by any Temporal Government of Christ. For Christ said unto them, *v. 7. It is not for you to know the times and the seasons, which the Father hath put in his own Power.* There are many that oppose Christs Kingly Office: The Jews say, Christ shall be an Earthly King, and bring them again into their old Inheritance, the Land of Canaan, and settle them there, and bless them with abundance

2. Christ is King to Rule and Govern and Command Obedience to all his Laws.

1. Christs Kingdom is Spiritual.

dance of Earthly Blessings. The *Papist* deny Christs Kingly Office, for they make the Pope Head and Supream Judge in matters of Spiritual Cognizance. And another sort there are who say there shall be a Personal Reign, and Christ shall destroy all Monarchies, and live Gloriously on Earth with his Saints. But Christ himself plainly overthrows these Opinions by his own Words, *John 18.36. Jesus answered, My Kingdom is not of this World; If my Kingdom were of this World, then would my Servants fight, that I should not be delivered to the Jews, but now is my Kingdom not from hence.* Christ by his Kingly Authority appointed Church Government, and appointed Church Officers and Church-Censures; And that dreadful Sentence of Excommunication rightly given is an Ordinance of Christ. Christ hath left his Church destitute of nothing conducing to the Right Government thereof.

1 Cor. 12.
28.

2. Christs
Kingdom
is eternal.

Dan. 4. 3.
2 Pet. 1.
11.

2. Christs Kingdom is Eternal, and this is a Kingdom of Glory. All other Kingdoms shall have their Periods: But the Kingdom of Christ shall never have an end. The Kingdom of Christ is an everlasting Kingdom, and *his Dominion is from Generation to Generation; and this Kingdom is called the Everlasting Kingdom of our Lord*

Lord and Saviour Jesus Christ: By which Scriptures (not to name any farther Proof) evidently appears that the Kingdom of Christ lasteth to all Eternity; when all Kings shall yield up their Scepters to Christ, and all earthly Monarchies shall fall (which I believe will not be till the day of Judgment.) Christ shall Reign (though I cannot understand personally on Earth, yet) I believe eternally in the Heavens.

Christ is King to Protect, Defend, and Preserve his Church from the Violence and Out-rage of Enemies both Corporal and Spiritual. Christ hath promised his Presence to his Church, Matth. 28.

Lo I am with you always even unto the end of the World. The perpetuity of Christs presence is a preservative from the fury of Enemies: Although Enemies may make Bulworks and raise Batteries against the Church, yet they shall not be able to prevail against her. Christ told Peter, Matth. 16. 18, *Thou art Peter, and upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it.* Papists hence claim an infallibility of Peters Chair, and that he was chief Bishop of Rome, (which none of them could ever prove to this very day, not so much as he was ever at Rome, much less

Christ is
King to
protect,
defend
and pre-
serve his
Church.

Bp. Mor-
ton's Ap-
peal, L.
2^d Cap. 17.

Diligenter
notandum
est quia
memur
non aliter
gratia Dei
nos fore
participes,
quam si-
cus imagi-
nem gese-
mus, ac in
nobis relu-

chief Bishop there.) But *Ambrose, Chrysostome* and others of the Learned Fathers, understand by the *Rock*, not *Peter's Person*, but the Profession of *Peter's Faith*. It's said, *Super hanc petram, non super hunc Petrum*, for Christ built his Church upon the Faith, and not upon the Person. Learned Expositors as *Lyra, Hugo de sancto Victore, Ferus*, all these, though of the *Romish Party*, expound the *Rock* to be meant Christ, as a Reverend and eminently Learned Prelate declares. Let the worst of Enemies put forth their rage to the utmost, and in their Malice and Fury endeavour the Destruction of the Church; yet the Church shall prevail against them. The Church is under Persecution, but like a Vine it thrives by bleeding. What's the reason, but because God is the Protector and Defender of his Church, Christ is the King of it. There are many comfortable promises for the preservation of the Church. One is *Isa. 4. 5. Upon all the Glory shall be a defence.*—By the Glory is meant Gods People, for they are his Glory, and are made Partakers of his Glory: God first makes them Glorious, and then accounts them his Glory, and upon them the Lord will be a defence or covering. Another Promise is *Isaiah 27. 2, 3. In that day sing ye unto her a Vineyard of Red Wine,*

Wine, I the Lord do keep it, I will water it every moment lest any hurt it, I will keep it Night and Day. There are two things especially prejudicial to a Vineyard: The one is drought and want of Water to refresh it: The other is a violent breaking in either of Man or Beast, to pluck off the Grapes and destroy the Branches; against both, God promiseth his Gracious Protection: God waters it and keeps it; his refreshings and defence are abundant security. A third Promise (to name no more) is *Zech. 2. 5.* For I, saith the Lord, will be unto her a Wall of Fire round about, and I will be the Glory in the midst of her. Here's a wonderful Protector: A Wall of Fire is such an impregnable defence, as Enemies dare not venture thorough it: And God by his presence makes his Church Glorious: And not one of these Promises but have partly already, and shall further be accomplished in the days of the Gospel: Witness all Ages wherein the Church hath suffered Persecution, and notwithstanding Fire and Sword, the Gospel hath flourished and the Church prevailed. These famous *Waldenses, Wicklevites, Lollards,* and others of later date bare Testimony to the Truth, managre all the violent oppositions of their Adversaries. Christ is King, and will go on conquering and to

cent ejus
gloria.
Galv.

Non tantum est Ignis adversarius & devorans si accesserint propolis, sed & murus qui & undique regit.

100
et
25
100

The inestimable Dignity

conquer. Some he bends and makes them willing and obedient Subjects to his Scepter, *Psal. 110. 3. Thy People shall be willing in the day of thy power, or more suitable to the Original, a people of willingness.* Others Christ breaks to pieces: *Psal. 2. 9. Thou shalt break them with a Rod of Iron, thou shalt dash them in pieces like a Potters Vessel.* Those who yield not to Christs Government, but oppose it, shall be broken in pieces. Whatever Potentate sets himself in opposition to Christ, shall surely be broken to pieces. Christ will maintain, defend and protect his Church; though it be a little Flock and despised by the World, yet Christ will protect them and preserve them from the outrage and violence both of Corporal and Spiritual Enemies.

S E C T. III.

Concerning our Duties to Christ our King.

3. Our Duties to Christ as our King.

FArther yet to inlarge concerning the Kingly Office of Christ. The last particular is to inquire into our Duties. Duties are incumbent on us unto Christ as our King. Amongst many Duties which might be named, I shall only insist on two, *viz.* Prayer and Obedience.

I. For

1. For Prayer, we must make our addresses to Christ, and prefer our Supplications in his name. We have Promises to rely on, John 16. 23. *Verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.* With Christ we are promised all things, Rom. 8. 32. Whatever we want, we must go to Christ for; he is a great King and able to help us; and a High-Priest full of Bowels of Compassion, *touched with the feeling of our infirmities*, Heb. 4. 15. But in an especial manner, we must pray, that the Kingdoms of Sin, Satan, and Antichrist may be utterly destroyed, and the Kingdom of Christ may be advanced. We must make it our grand Petition, *That Christs Kingdom may come* (i.e.) The Kingdom of Grace here and the Kingdom of Glory hereafter; That Christ may Reign and Rule in our Hearts, that he may be Glorified in us and by us, and that *the Kingdoms of the World may become the Kingdoms of the Word and of his Christ.* Christs Kingdom is an Holy Kingdom, and he Rules in Righteousness; we should labour after Holiness, that we may be conformable unto Christs Kingdom. We must not only take Christ for a Prophet to instruct us, and a Priest to Sacrifice for us, but for a King to Reign and Rule in us.

1. We must pray to Christ

Rev. 11. 15.

2. We must
Obey
Christ.

Rom. 13.
1. 1 Pet.
2. 13. 17.

And there's a second Duty incumbent on us which is Obedience: As Loyal Subjects, we should be obedient and submissive to the Laws of Christ: His will is a binding Law, and his command ingageth ready and chearful Obedience. Our Consciences are at Christs command, for he is the Lord and Commander of them. As it is our duty to obey Temporal Governours (for so we are commanded in the Word of God, and the fifth Commandment expressly obligeth us to obey our Superiours) So we must above all yield obedience unto Christ. Even the greatest Earthly Governours themselves must acknowledge Christ above them: Even the greatest Powers on Earth, which will acknowledge no Earthly Power above them, yet must acknowledge themselves subordinate unto Jesus Christ, and yield Obedience and Subjection unto him. All Rule and Authority must be imployed for Christ and not against him. Wherefore the *Turks* which set up that great Impostor *Mahomet*, and prefer him before Christ, and the Pope who pretends himself to be Christ's Vicar, and takes Christs Office out of his Hand, in commanding and forcing the consciences of Men, these do abominably, and highly derogate (what in them lies) from the Kingdom of Jesus Christ:

Christ. But Christs Kingdom shall stand for ever, when *Antichrist* and his Kingdom shall perish.

CHAP. VII.

Representing Christs Dignity by several Metaphors and Resemblances.

SECT. I.

Christ is resembled to a Stone.—The 49th Chapter of Genesis and the 24th verse, and Isa. 28. 16. are expounded.

There are many Scripture Metaphors and Resemblances representing the Dignity of Christ. One Resemblance is to a Stone, for Strength, stability and solidity. Two Scriptures I shall fix on, and by the Exposition of them clear the Analogy. The first Scripture is *Gen. 49. v. 24. Jacob giving the Blessing to his beloved Son Joseph, saith — But his Bow abode in Strength, and the Arms of his Hands were* Christ is resembled to a Stone.

Sub hoc typo dept. su est no- bis imago Christi, qui antequam emergerat Victor mortis & Author vite posuit Calvin.

made strong by the Hands of the mighty God of Jacob, from whence is the Shepherd, the Stone of Israel.—By this Shepherd and Stone, *Jacob* endowed with a Prophetick Spirit, look'd with the Eye of Faith upon Christ; for *Joseph* was a Type of Christ, who is the Shepherd of *Israel*, the Foundation Stone, and the Corner Stone of his Church. *Joseph* as a Shepherd fed his Father and Brethren, and was a helpful Instrument to save much People alive in the time of Famine. So Christ is the Shepherd and Preserver of his People, to provide for them and supply them. *Joseph* was as a Rock, or Stone for defence, as an hiding place in providing for his Father and Brethren in *Egypt*. So Christ is a Rock and Refuge, and Shelter unto his People: Without question, that Prophecy, of a *King that shall reign in Righteousness*, is to be applied to Christ, *Isa. 32. 1.* *Jerome* one of the Learnedst of all the Fathers applyeth this Prophecy to Christ, and the safety of God's People by Christ mentioned ver. 2. *And a Man shall be a hiding place from the Wind, and a covert from the Tempest, as Rivers of Water in a dry place, as the Shadow of a great Rock in a weary Land.* *

* Quicumque sub eius umbraculo fuerit, sic tutus erit in tribulationibus & angustiis & in mundi istius tempestate, quemadmodum qui ventum & turbinem fugiens, se tuto abscondit loco. Hieron. in loc.

rit in tribulationibus & angustiis & in mundi istius tempestate, quemadmodum qui ventum & turbinem fugiens, se tuto abscondit loco. Hieron. in loc.

Another Scripture (which is more clear) I shall mention out of Isa. 28. 16. —*Therefore thus saith the Lord God, Behold I lay in Zion for a Foundation, a Stone, a tried Stone, a precious Corner Stone, a sure Foundation.* These are rare excellencies of a Stone, and this Stone is laid in Zion, (i. e.) the Church of God.—Let's review all these excellencies of a Stone, and it will evidently appear that they all meet in Christ in an eminent manner.

1. This Stone is laid for a Foundation.

1. A Foundation Stone.

A Foundation Stone must be strong and firm, whereon the Superstructure may depend, for if the Foundation fail, the Building either sinks or falls down. Now Christ is the Foundation of our Faith. He hath founded and settled his Church, and if we rely and hold fast on Christ, we cannot miscarry. The Doctrine of the Gospel is built on Christ. *Other Foundation can no Man lay, than that that is laid which is Jesus Christ, 1 Cor. 3. 11.* The Foundation which will hold, is neither Gold nor Silver, Hay nor Stubble, no Merits, no devised Will-Worship, these are rotten Foundations, and will fail. But the Foundation which will hold, is that of the *Apostles and Prophets, Jesus Christ himself being the chief Corner Stone, Eph. 2. 20.*

2. This

2. A Tried
Stone.

2. This Stone is a tryed Stone. Some Stones are tryed and they moulder and are unfit for a Building; but Christ is every way tried, by Buffeting, Scourgings, Crucifixion, and by the highest Malice that Men or Devils could put forth against him. Many try their Armour before they venture into Battel, whether it be Shot-proof. Now Christ is Bullet-proof (as we say) and Armour of Proof, the whole Quiver of God's Arrows were shot against him, and yet he endured it, and came off Conqueror.

3. A pre-
cious
Stone.

3. This Stone is a precious Stone: So Christ is precious in himself. He is the Pearl of Price, and Plant of Renown, the chieftest of ten thousands. Christ is precious in the estimation of the Father, he is the beloved Son, *the brightness of the* Heb. 1. 3. *Father's Glory, the express Image of his Person.* And he is precious in the account of all true Believers; they know how to value him, they admire his Beauty, and are ravished with his Love. They have interest in the Blood of Christ, and this is more precious than Millions of Worlds. If the Soul be precious (as we all acknowledged) how much more must he be precious who redeems the Soul? and Christ alone is the Redeemer of the Soul.

4. This

4. This Stone is a Corner Stone. O-
ther Stones are knit and cemented to the
Corner Stone; so all true Believers are
cemented in one Body and knit to Christ
their Head: He is the Corner Stone, and
the Head of the Corner. 'Tis true that
the Builders rejected this Stone. The
Jews reviled, persecuted and crucified
Christ; yet he is the Person of whom the
Prophecy (*Psal. 118. 22.*) was fulfilled.
And so the Apostle expounds that Prophe-
cy in his Sermon, *Acts 4. 11. This is*
the Stone which was set at nought of you
Builders, which is become the Head of the
Corner.

4. A Cor-
ner Stone.

5. This is a sure Foundation Stone. 5. A sure
Stones may and are oftentimes laid for a
Foundation, but they are not firm and
stable, and no ways able to support the
Building; but Christ is a sure, firm and
strong Foundation. To build on this
Foundation, there's Strength and Securi-
ty.

5. A sure
Foundati-
on.

I might further add, 6. That (which
is beyond humane Sence) Christ is a li-
ving Stone: And yet it is evident from
the Word of God, *1 Pet. 2. 4. 5. To whom*
coming as unto a living Stone, disallowed in-
deed of Men, but chosen of God, and precious.
—Te also as lively Stones are built up a Spi-
ritual House. Now Christ is a living
Stone,

6. A living
Stone.

Stone, and he communicates Life unto his Members, and by vertue of his Life, they live. The Dead were raised by the Voice of Christ, and *those that are dead in Trespasses and Sins, are quickned by Christ*, Eph. 2. 1. Dry Bones take Flesh and Sinews, and become an Army, when the Spirit breaths Life into them; so the dead, sleepy, drowsy, never so unlikely in the Eye of Man, may be quickned by the Life of Christ. But this comparison I need inlarge no farther.

Ezek. 37.

S E C T. II.

Shewing that Christ is resembled to a Fountain.

A Second Resemblance of Christ is to a Fountain. There are choise Words spoken by the Church (as is conceived) resigning all the praise of Beauty and Dignity unto Christ, who gave it to her. The Words are Cant. 4. 15. * *A Fountain of Gardens, a Well of Living Waters, and Streams from Lebanon.* Gardens that are of the greatest Note, have Fountains to water them: Standing Pools are not valued, here's mention made of Streams

* Significat
populum
hunc ha-
buisse fa-
cunditatem
& copiam
donorum
spirituali-
um.
Clarius.

Streams and Living Waters, and these Streams come from *Lebanon*. The Head of the Streams of *Jordan*, riseth from *Lebanon*, and makes the Land exceeding fruitful: So do the Rivers of Grace, and the Wells of Salvation, which flow from Jesus Christ, make glad with her Streams and refresh the City of God.

But the place which I shall chiefly insist upon is *Zech. 13. 1.* *In that Day there shall be a Fountain opened to the House of David, and to the Inhabitants of Jerusalem, for Sin and for Uncleanness.* The

Exposition of this Text will abundantly conduce to the proof of this Assertion,

That Christ is a Fountain. It's said, *In that day,* (i.e.) After they had mourned,

and been affected with Godly Sorrow for Sin; This is evident from *Zech. 12. 10, 11.* *They shall look upon me, whom they have pierced; and they shall mourn for him,*

as one mourneth for his only Son, and shall be in bitterness for him, as one that is in bitterness for his First Born. And to express the greatness of the Sorrow, it's said, *ver. 11.*

In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the Valley of Megiddo. Which mourning, for the greatness of it becomes a Proverb, and it was for the

Death of that rare King *Josiah*. Now

observe, after that mourning, Christ is promised, and he is called a Fountain opened. There are Multitudes, for whom Christ would not pray nor wash. Cant. 4. 12. To these he may be said, to be a *Spring shut up, a Fountain sealed*. But to the House of David and the Inhabitants of Jerusalem, (i. e.) his own Children by Grace and Adoption, those whom Christ loveth and washeth, to them he is a Fountain opened, and he purgeth them from Sin, and from Uncleanness. — In a Fountain are considerable,

1. That there's a confluence of Waters. Fountains are not drawn dry. Christ is a Fountain of Waters, his Blood can never be drawn dry. Christ compares himself to a *Well of Water, springing up to Eternal Life*. In Christ is plenty of Grace, riches of Mercy, abundant effusion of his Spirit. Now to repair to a Cistern and forsake a Fountain, O! what madness and Folly is it? Of this the Lord complains, Jer. 2. 13. *For my People have committed two Evils: They have forsaken me, the Fountain of Living Waters, and hewed them out Cisterns, broken Cisterns that can hold no Water.*

2. The Waters of a Fountain are living Waters. Waters in Ponds and Ditches are dead Waters, noisom and muddy; Garbidge is thrown in them, and makes them unwholsom and infectious. But a Fountain will not keep any noisom thing, but purgeth it away. Christ is this Fountain of living Waters, He is the gift of God, and his Promise is to give *Living Waters*. And as Living Waters run and communicate themselves, from the Spring-Head to the Streams: So Christ the Spring-Head, communicates Waters to the Streams. He, as the Head, hath influence upon all his Members. More I would prosecute this Comparison, but that I have prevented my self, by handling this Argument upon *Zech. 13. 1.* published in print.

S E C T. III.

S E C T. III.

Christ is compared to a Tree.

THe Tree of Life in Paradise was a Type of Christ. *Joseph* in his great Sufferings was a Type of Christ, and he is said to be *a fruitful Bough by a Well*, Gen. 49.22. Trees grow best by the Rivers side, and so become more fruitful. Of all Trees, these most properly resemble Christ.

I. Christ is compared to an Apple-Tree, *Cant. 2.3. As the Apple-Tree among the Trees of the Wood, so is my Beloved among the Sons, I sat down under his Shadow with great delight, and his Fruit was sweet to my Taste.* From this Scripture many Learned Authors infer that the Church sets forth the Excellency of Christ by the Similitude of an Apple-Tree.

I. Consider the Shadow of an Apple-Tree.
Libens sub ejus umbra versor,

I. We are to consider the benefit of the Shadow of an Apple-Tree. The Shadow keeps off Heat and Storms, so Christ is a Shadow for refreshing and comforting against the heat of Persecution. Christ is

in illo ab aestu persecutionis, afflictionis, vitiorum, & omnis denique infirmitatis aut molestiae refrigerium quaerens, ad eum confugiens, & me ut in tutissimum asylum recipiens. Merc. in Cant. 2. 13.

compared

of Christ in several Resemblances. 113

compared to the *Shadow of a great Rock in a weary Land*, he is a *Shadow from the Heat*, likewise he is a *Shadow for a Tabernacle in the day time from the heat*, and for a *place of refuge*, and for a *covert from Storm and Rain*: So that whatever *Persecutions and Troubles* may befall us, let us make sure of our *Interest in Christ*, and we shall be safe.

Iai. 32.2.
Iai. 25.4.
Iai. 4.6.

Sicut Ten-
toris seg-
men de-
fundebat
olim Is-
raelitas d

Sole, Vento, & pluvia; sic nunc hos Deus tutor prestabit.

Gros.

2. The Fruit of an Apple-Tree is pleasant to the Taste, it's a wholesome and delightful Fruit: The *Palate* relisheth it well. Much more is *Christ* delightful to the *Spiritual Palate* of a *True Believer*. The *Psalmist* calls upon us * *to Taste and see that the Lord is good. Blessed is the Man that trusteth in him*: To taste *Christ* in an *Ordinance*, how delightful is this to a *True Believer*!

2. The
Fruit of
an Apple-
Tree is
pleasant
to the
Taste.

Ps. 34.8.

* *Monemus*
verbo ge-
standi, nos
in hac vi-
ta illum
bonitatem

Dei experiri tantum ex parte, non enim dicit. Implemini sed Gustate. Gu-
stus quidem nobis præbetur in hac vita, non plena fructio. *Mollerus in*
Loc.

3. The Apple affordeth more variety of Fruit than any other Tree. No Fruit-Tree hath so many kinds of Fruits as an Apple-Tree hath, it is difficult for any to reckon up the several kinds of Apples of different Taste: So *Christ* excelleth in variety of *Graces* which he bestoweth on his *Church*.

3. The
Apple-
Tree af-
fords
variety of
Fruit.

H h

2. Christ

2. Christ is compared to a Vine.

2. Christ is compared to a Vine; *John 15. 1. I am the true Vine, and my Father is the Husbandman.* Of all Trees none more fruitful than a Vine: No Tree hath a more succulent Root full of Sap and Juice, communicating it to the Branches. We read of the Fruit of *Canaan*, which the Spies brought by way of Tryal or earnest of more to be received: One cluster of Grapes cut down at the Brook *Eshcol* was a Burthen sufficient for two Men to carry: Between Christ and the Vine there are these Resemblances.

1. A Vine is the Root, Foundation, and Support of all the Branches.

1. A Vine is the Root, Foundation, and support of all the Branches, insomuch that as soon as a Branch is cut off, it receives no more nourishment: so Christ is the Foundation and Support of his Church: The Church cannot thrive unless it receive influence from Jesus Christ. Christ is the Foundation of all Foundations, and if any Foundation be laid besides Christ, it will fall and be utterly ruined.

2. A Vine is nourishing.

2. A Vine is exceeding nourishing. Wine makes the Heart glad, and refresheth the Spirits, and comforts the Weary and Afflicted: So Christ abundantly refresheth and comforts his Children. His Consolations are abundantly sufficient for them.

of Christ's federal Resemblances. ¶ 115

3. The Vine communicates Juice and Nourishment unto the Branches; so Christ communicates his vertues to his People. In Christ there is a fulness, *Col. 1. 19.* and there is a Derivation from the Root to the Branches: *Of his fulness we receive Grace for Grace.* 3. The Vine communicates Juice and Nourishment unto the Branches. *Joh. 1. 16.*

A 3d. Tree whereto Christ is compared is a Medicinal healing Tree, a none-such and unparallel'd for its excellent virtues, *Rev. 22. 2.* *It's the Tree of Life which bears twelve manner of Fruits, and yielded her Fruit every Month, and the leaves of the Tree were for the healing of the Nations.* Such a Tree as this was Prophefied of, *Ezek. 47. 12.* and the Fruit thereof shall be Meat, and the Leaf thereof for Medicine. Now who is the Healer of Soul and Body but Jesus Christ? The Word of God is our Souls Phyfick, but Jesus Christ is the Physician, who prescribes the Phyfick: And Christs Spirit accompanying his Word, makes it effectual. The twelve manner of Fruits mentioned in the foregoing place, *Rev. 22. 2.* shews variety of comforts, and plenty. And as Leaves laid on Wounds, conduce to the healing of them: So in all the Ordinances of God (when Gods Spirit sanctifieth them) there's a healing vertue; not as if they healed by their own Power, but by the Power of Christ

Christ working effectually upon them.

I might add further comparisons, but I conceive there's no necessity to make farther Inlargements in so clear a point.

C H A P. VIII.

Concerning Christs Purchases of Justification, Sanctification, and Glorification.

S E C T. I.

Of Justification by Christ.

*Sect. I. Of
Justifica-
tion by
Christ.*

Further to represent the excellency of Christ, we are to consider his threefold purchase, *viz.* Of Justification, Sanctification and Glorification for all true Believers.

In order we begin with the Purchase of Justification.

And herein we are to consider that we are not to treat of any legal Justification by works, to no Man can be justified, for we

have all sinned: None but Christ (who was and is God and Man United in one Person) could keep the Covenant of works: but we are to treat only of Evangelical Justification, which consists in the imputation of Christs Righteousness.

In handling of this Justification we are to consider,

Quid Nominis, and *Quid Rei*, (i.e.) The Name and the Thing.

I. For the *Quid Nominis*. The Greeks express it by *δικαιωσις*, and *δικαιοσύνη*, *δικαιομα* and *δικαιωσις*. The Terms are Forensical, opposite to Condemnation. The Metaphor of Justification is taken from a Judge, who absolves the Prisoner at the Bar, when a Pardon is brought from the King: So though we are Condemned by the Law, at the Bar of Divine Justice, yet we are justified and acquitted by the imputation of Christs Righteousness. We read in Scripture of being *Justified before God*, Rom. 2. 13. and of being *made Righteous*, Rom. 5. 19. and of *imputing Righteousness*, Rom. 4. 3. and of being accounted Blessed, who have Righteousness imputed, and *are remitted*, Rom. 4. 6, 7.

All these are Synonymous Expressions, and serve for the farther Explication of the Doctrine of Justification. From the *Quid Nominis* let's come to the *Quid Rei*,

I. For the Name of Justification.

and inquire concerning the thing it self or nature of Justification.

2. Consider the thing it self or nature of Justification.

In corde meo regnat

iste unus Articulus, in quo fluunt resurguntque meae cogitationes theologiaeque disciplinaeque. Luth.

Instead of giving Definitions of Justification (because they are many) I will make a farther Inquiry into the causes of Justification, and the Properties or rather Singularities, which appertain there unto.

1. Consider the Causes of Justification.

1. Let's consider the causes of Justification: The Efficient cause is God, *1st* 25.

The impulsive moving cause is the Mercy of God, *Eph. 2.2*. The Material cause is the effusion of Christs Precious Blood: The formal cause is the imputation of Christs Righteousness: The Instrumental cause is Faith. But considering every Instrumental cause is to be reduced to it's efficient cause, from whence it proceeds, I shall distinguish* with a Learned Author, that we are not Justified by Faith primarily in a proper sense, as Quality, but secondarily as a means

*Non modo
Ius ut qua-
litas pro-
prie aut
motus actus
vel passio

but

instru-

instrument, as an Eye to see, and as an Hand to lay hold on Christ. Lastly the final cause of Justification is either in respect of God, and so it is his Glory, for all things must be done to the Glory of God; or as in respect of our selves, and so it's our Salvation.

inse & estimatione Dei; sed deservens, nempe ut modus, medium & instrumentum seu oculus & manus qua Christi ejusque Justitie participes redduntur, adeoque relative ad objectum Jesum ipsum Justitie & promissionis gratie. Purions Theol. Synops.

2. Now let's consider the Properties or rather the Singularities of Justification.

1. Justification is an Act of free Grace. No Intuition of merits; no concurrence of Good Works moved God to set his Heart upon any. How free this Act of Justification is, we may read, Rom. 3. 24.

Being justified freely by his Grace through the Redemption that is in Jesus Christ: The

Word is *gratis* freely: nothing that we can do of our best works merits any favour at the Hand of God. For when we were in our blood in a most loathsome forlorn condition, he said Live, that was a time of leave. So then here's not the least ground to trust in our works: That were to derogate from Christ's righteousness. Can any thing be freer than free-gift? The Justification of a Sinner springs from free

aut opus aliquod bonum & eximium pretii, quasi ipsa sit justitia aut ejus pars, aut etiam justitie loco ex

2. Consider the Properties or Singularities of Justification.
1. Justification is an Act of free Grace.

Qui docet in opera considere, is negat merita Christi sufficere. Aug.

Grace, free Love, and Mercy. Faith is the instrumental, but not efficient cause of Justification; neither can the bare *Crede*; the Act without the Object Justify. Christ is he that justifieth. Faith is the Hand to lay hold on Christ: Neither is Faith the Hand of a Work-Man, that earns his Wages, but the Hand of a Beggar that receives all of Favour and Mercy.

2. Justification by Faith consists in the Remission of Sins, and non-imputation of Transgressions, Ps. 31. 1, 2. *Blessed is he whose Transgression is forgiven, and whose Sin is covered; Blessed is the Man to whom the Lord imputeth not Iniquity.* Likewise the Apostle declares how the great work of Reconciliation was transacted, 2 Cor. 5. 19. *Not imputing their Trespasses unto them.* It's true, that the best of Gods Children have their Failings: For in many things we offend all, and he that is without Sin, let him cast the first Stone, and it will recoil upon himself that casts it: But Gods Children are humbled for Sin, *they water their Couches (as David did) with their Tears.* They sigh with Ezekiel *to the breaking of their Doins,* with Ephraim they smite upon their Thighs. Sin is their Sorrow, Grief and Burthen, wherefore they are by Christ call'd unto Repentance, and Christ imputes their Sins not unto themselves,

selves; but unto himself: They indeed are the Principal Debtors, but Christ hath made himself liable to pay their Debts, and make full satisfaction, because he hath become surety for them unto the Father.

3. Justification consists in the Imputation of Christs Righteousness, 2 Cor. 5. 21.

We are made *the Righteousness of God in him*. Of Unrighteous we are made Righteous, of Ungodly we are made Godly: And though we are Ungodly Christ justifieth us, for he doth not find us good, but he makes us so. Now this Righteousness of Christ is altogether a Righteousness without us, not depending on any inherent Righteousness, nor any work in us: But it's free, and Gratuitous, without any Prævision or Intuition of Grace in the Person to be justified. St. Bernard

fully expresseth it saying, that *another's Righteousness is assign'd to Man, because he*

wants a Righteousness of his own. Hence our Works and Services (though Failings in themselves) are accepted Righteous by imputation of Christs Righteousness.

How miserable would our condition be, if our Services were no better offer'd to God than they come from us! But Christ mends our Services in the carriage by offering them to the Father in his own Name and Mediation, so that though our Duties be

raw,

raw,

raw,

raw,

raw,

raw,

raw,

raw,

3. Justification consists in the imputation of Christs Righteousness;

Assignata est homini iustitia aliena, quia caruit sua iustitia. Bern. Ep. 190.

raw, weak, and imperfect; yet Christ makes them perfect by the imputation of his own Righteousness, and so they obtain acceptance with the Father.

4. Justification brings forth choice and excellent Fruits,

4. Justification brings forth choice and excellent Fruits, as we may read *Rom. 5. 1, 2, 3.* All those choice Fruits grow on that Tree of Justification. Faith is the Mother-Grace there mentioned. Peace, and Access unto the Throne of Grace, Joy, Hope, Glorifying in Tribulation are the Daughters or the Fruit which grow on this Tree. Wherefore though Faith only Justifies, yet Faith is not alone when it Justifieth: For it is accompanied with a Goodly Train of Graces. Though Faith Justifieth the Person, yet Works Justify the Faith, or declare the Faith to be true.

Gal. 5. 6.

Act. 15. 9.

** Illius fidei chari-*

tas non est

forma, sed

fructus, &

penitentia

est iustifi-

cati condi-

tio non cau-

sa iustifi-

cationis:

sed omni quæ iustificat, non quæ iustificat, est sine operibus,

& sola dicitur in isto munere non solitaria respectu comitatus aliarum

virtutum. Unde dicitur in ista sententia, Per, non propter, sed

iusti declarantur, & per eam solum, licet non sit solum. Pileas, Man-

usio ad Theologiam

Faith works by Love and purifies the Heart; and it's the Apostles charge, *Tit. 3. 8.* This is a faithful saying, and these things I will that thou affirm constantly that they which have Believed in God might be careful to maintain good Works. A Learned Professor very dextrous in stating of Controversies concludes thus, *Love is not the*

form but the Fruit, and Repentance is the Condition of him that is Justified, not the cause of Justification, &c. This then is the Purchase of Christ who imputes his perfect Righteousness to his Members, and their Sins to himself; and this Justification is active whereby Christ fulfilled the whole Law, and passive whereby Christ became obedient unto Death even the Death of the Cross,

S E C T. II.

Of Sanctification by the Spirit of Christ.

A Second Purchase of Christ is Sanctification. For whom Christ justifies by his Grace, those he Sanctifies by his Spirit. In order of Nature Justification may be conceived to preceed Sanctification, because Justification is the Root or Mother Grace. The Works of Sanctification are the Fruit proceeding from it, yet in order of time they are simultaneous. Those who are purged from the guilt of Sin, labour to be purged from the filth of Sin. It's a good Character to be as solicitous and desirous for Mercy to sanctify, renew and purify, as for Mercy to pardon us. Wherefore Sincerity is an undoubted evidence

2. Purchase of Christ, Sanctification by the Spirit.

evidence of a justified Condition, *Psal. 32.2.* It's an infallible sign of Justification, *In whose Spirit there is no Guile.* In handling of the Doctrine of Sanctification, we are to consider these ensuing Particulars, which may serve as so many strong Arguments to perswade, or as so many Motives to stir us up to the practice of Holiness.

Motive 1.
We are e-
lected un-
to Holi-
ness.

The first Motive is drawn from Electi-
on, we are elected unto Holiness, *Eph. 1. 4.* *According as he hath chosen us in him be-
fore the Foundation of the World, that we
should be holy and without blame before him
in love.* Election doth not give the least
licentious Liberty, but engageth us unto
Holiness. Observe the Words now cited,
It is not said that we should live as we list,
but that we should be holy.

Non eli-
gantur
Paulus &
qui ei simi-
les sunt,
quia erant
sancti &
immacula-
ti, sed eli-
gantur &
prædesti-
nantur, ut
in sequenti
vita per
opera atque
virtutes
sancti &
immacula-
ti fiant.
Hieron. in
Eph. 1. 4.

Neither is it said that we are elected for
any Holiness foreseen. Election and
effectual Calling go together, and to be
assured of our Election, we must make
sure of our effectual Calling, *2 Pet. 1. 10.*
Calling is put before Election in the situ-
ation of the Words, and in respect of our
Duty incumbent on us. Wherefore (saith
the Apostle) *the rather Brethren give dili-
gence to make your Calling and Election sure.*
Now if we ask why doth Christ purchase
Sanctification for us? The Answer is, be-
cause he loved us. His Love moved him

to

to wash and put such Royal Dignities upon his Children. Rev. i. 5, 6. *Unto him that loved us and washed us from our Sins in his own Blood, and hath made us Kings and Priests unto God and to his Father.* This Election was before the Foundation of the World was laid, 2 Thess. 2. 13. *God hath from the beginning chosen you to Salvation, through sanctification of the Spirit, and belief of the Truth.* Wherefore the Apostle calls the Saints Elect, and that according to the fore-knowledge of God the Father, through Sanctification of the Spirit unto Obedience. Those that are elected unto Glory are elected unto Holiness: No Holiness, no Happiness.

Primum dixit sanctificationem spiritus, ut ascenderet quod nunquam ad fidem venissemus, nisi ipsa gratia Spiritus Sancti dimisset. Oecum. Et quomodo Grot.

Quomodo eos separavit Deus sanctificando eos per Spiritum, pervenitur ad illum Spiritum per fidem habitam Evangelio.

A second Motive is drawn from Creation; we are created unto Holiness. All the Members of our Bodies, and all the Faculties of our Soul should be employed for holy uses to serve God. External and Internal Purity are required, 2 Cor. 7. 1. *Let us cleanse our selves from filthiness of the Flesh and of the Spirit.* The Heart must be purified and the hands cleansed; the Tongue must minister Grace to the Hearer: Holiness must sit upon the Lips, Heart, and Life. To this purpose were

Motive 2. We are created unto Holiness.

Jam. 4. 8.

We

*Via ad
Regnum,
non causa
regnandi.
Bern.*

we created, Eph. 2. 10. *We are his work-
manship, created in Christ Jesus unto good
Works, which God hath before ordained that
we should walk therein.* Good works are
(as a Father saith) *The way to the Kingdom,
not the cause of reigning there.* We may
not, we dare not trust to our own Merits,
and expect to be justified by our own
Works, yet we must perform them in
Obedience to God's Command, in Testi-
mony of our Duty and Thankfulness.
They are necessary *necessitate præcepti, non
necessitate causæ.* Wherefore let us seri-
ously reflect upon our Creation, and
consider that we are engaged thereby to
Holiness of Life. The frequent remem-
brance of our Creation, should excite us
unto the practice of Holiness.

*Motive 3.
We are re-
deemed
unto Ho-
liness.*

Luke 1.

74, 75.

3. Let's consider our Redemption, and
this was purchased at the dearest rate, even
the purchase of Blood, and that not of an
ordinary Blood, but of Royal Blood, and
more than that, it was *the Blood of God,*
Acts 20. 28. (So we must understand it
by a communication of Idioms.) To this
purpose hath Christ redeemed us out of
the Hands of our Enemies, *that we might
serve him without fear in Holiness and Right-
eousness before him all the days of our Life.*
Christ did not redeem us that we might
live to our selves, or as we list, but (as
the

the Apostle expresseth it) Christ gave himself for his Church, *that he might justify it and cleanse it with the washing of Water by the Word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish.* Whosoever then hath an Interest in the Blood of Christ, is sanctified by the Spirit of Christ, *He is redeemed from his vain Conversation; He is a new Creature; He is renewed in the Spirit of his Mind: The Image of Christ is imprinted in him, and that consists in Righteousness and Holiness.*

Eph. 5. 26.
27.

1 Pet. 1.
18.
2 Cor. 5.
17.
Eph. 4. 23.
Eph. 4. 24.

S E C T. III.

Of Glorification.

SANCTIFICATION is here begun in this Life, and it must receive daily Augmentations, till it be consummated in Glory. Now Glorification is Christ's Purchase: The Kingdom of Heaven, the Crown of Glory, the price of our high Calling, Abrahams Bosom, the purchased Possession, the lot of the Saints in Life,

Sec. 3.
Glorification is the Purchase of Christ.

an Inheritance immortal, undefiled, which
 fadeth not away, reserved in Heaven for
 us; all these are synonymous Expressions
 to set forth the State of Glory, and all these
 are the Purchase of Christ. Glorification
 is one of the Links, even the highest of
 them in that Golden Chain, Rom. 8. 30.
*Whom he did predestinate, them he also cal-
 led: and whom he called, them he also justi-
 fied: and whom he justified, them he also
 glorified.* Christ himself is in Glory, and
 he the Head, would have Glory put upon
 all his Members. Christ is in all the Saints
 the Hope of Glory. The Salvation which is
 in Christ Jesus is with eternal Glory; and
 this is Christ's grand Petition unto his
 Father, John 17. 24. *Father, I will that
 they also whom thou hast given me, be
 with me where I am, that they may behold
 my Glory which thou hast given me: for thou
 lovedst me before the Foundation of the
 World.* Christ is gone before to prepare
 a place for his Children: He sits at the
 right hand of the Father in Glory, and
 hath purchased Glory for all his Mem-
 bers. Hence the Apostle assuredly con-
 cludes in his own Name, and in the Name
 of all true Believers, Col. 3. 4. *When*

*Cum ibi
 erimus ubi
 ipse est,
 tum qui-
 dem eum
 perfecte &
 coram vi-
 debimus,
 cum autem
 videbimus
 eum sicut
 est, tum
 plena per-
 fectæque
 ipsi glorifi-
 cabimur:
 nam si fi-
 des nos glo-
 rificat ex
 parte, hoc est dum eum quasi eminus intuemur, profecto aspectus eius
 plena perfectæque glorificabit.* Rolloc.

Christ who is our Life shall appear, then shall
 he also appear with him in Glory. And
 there shall not only be Glory put upon
 the Bodies, but also upon the Souls of the
 Saints, Phil. 3. 21. *Who shall change our*
 vile Bodies that it may be fashioned like un-
 to his glorious Body, according to the work-
 ing whereby he is able even to subdue all
 things unto himself. Whatsoever Sufferings
 we meet withal they are not to be compa-
 red to future Glory. There's a Superla-
 tive above a Superlative, mentioned be-
 yond the capacity of our Language to ex-
 press to the full, 2 Cor. 4. 17. *For our*
 light Affliction which is but for a moment,
 worketh for us a far more exceeding and eter-
 nal weight of Glory.
 up again and made like unto Christ his glorious Body, that our Souls
 and Bodies being united together: We may live for ever with him in
 his Kingdom of Glory. Dr. Ayry, on Phil. 3. 21.

Kαὶ ὑπερβολὴν εἰς ὑπερβολὴν ἀσπασίον βασιλεῖος ὁ Θεός, i. e. Excellen-
 tissime gravem gloriam, Hic Hebræo more per verbum geminans Apostolus
 summam quandam excellentiam indicavit. Grot.

Thus I have endeavoured to represent A brief re-
 the Excellency and Dignity of Christ, and capitula-
 have endeavoured to make good this Af- tion of the
 ffection, *That Christ is of inestimable Dig-* Premises.]
nity: This I have handled in five Parti-
 culars.

1. By reckoning up several Names of
 Honour and Dignity appropriated unto
 Christ.

I i

2. By

2. By unfolding the Grand Mystery of the Divine and Human Nature of Christ, hypostatically united in one Person.

3. By representing the unvaluable worth of those threefold Offices of Christ, *viz.* Sacerdotal, Prophetical, and Regal.

4. By setting down several Metaphors applied to Christ.

5. By considering those great Purchases that Christ hath made for his People, *viz.* of Information, Sanctification and Glorification.

Now then follows the practical Improvement of this Doctrine which shall be in Uses, *viz.* Information, Reproof, Examination, and Exhortation, Direction, and Consolation.

CHAP. IX

CHAP. IX.

Containing two Uses, viz. 1. An Use
of Information. 2. An Use of Re-
proof.

SECT. I.

From Examples.

WE should all be exhorted and per-
suaded to account Christ preci-
ous, even the chiefest of ten thousands;
our Treasure, Refuge, our Honour, our
All, and infinitely more worth than all.
Review seriously those five Heads before
huddled, and it will evidently appear,
what strength of Reason there is to per-
suade us all to set upon Christ a greater
valuation than upon all the Kingdoms of
the World and Glory of them. To what
 hath been said already, I shall add for a
close some Uses, viz. for Information,
Reproof, Examination, and Exhortation,
Direction, and Consolation.

I. For Information and that in two particulars.

1. That Christ is thus precious is proved by Examples of true Believers.

2. Upon what Grounds and Arguments the Truth may be evidenced.

1. That Christ is precious is proved by Examples.

Joh. 8. 56. *Dies Domini nihil aliud significat quam ipse adventum in carnem, videtur enim etiam eminens; Abraham fidei nimis oculis, ut declaratur.*
 Heb. 11. 13. Beza.

1. That Christ is thus precious, is proved by Examples. We tread not in unbeaten Paths. Abraham accounted Christ precious, having seen him by the Eye of Faith: Wherefore Christ tells the Jews,

your Father Abraham rejoiced to see my day, and he saw it and was glad. Abraham was dead many hundred years before, but by the Eye of Faith he saw Christ's Incarnation and rejoiced therein. David likewise highly valued Christ, inasmuch as he penned many Psalms concerning Christ. And in particular David calls Christ his

Lord, *Psal. 110. 1. The Lord said unto my Lord, sit thou at my right hand, till I make thy Enemies thy Footstools.* The Pro-

phet Isaiah foretells of Christ's Sufferings, and how he was debased, yet withal he tells us of his great Dignity, *Isa. 53. 12.*

Therefore will I divide him a portion with the Great, and he shall divide the spoil with the Strong: and what a great esteem the Prophet Jeremiah had of Christ may appear from Jer. 23. 5, 6. Behold the days come saith the Lord, that I will raise unto

David a righteous Branch, and a King shall reign and prosper, and shall execute Justice in the Earth. In his days Judah shall be saved, and Israel shall dwell safely, and this is his Name whereby he shall be called, the Lord our Righteousness. The Prophet speaks in his own Name, and in the Name of the Church, that whatsoever befel him, even the greatest Losses, and Crosses, Disappointments, and Vexations, yet his Saviour was the joy and rejoicing of his Soul, Hab. 3. 17, 18. Although the Fig-tree shall not blossom, neither shall Fruit be in the Vines, the labour of the Olives shall fail, and the Field shall yeild no Meat, the Flock shall be cut off from the Fold, and there shall be no Heard in the Stall, yet I will rejoice in the Lord, and I will joy in the God of my Salvation. The seventy render it, I will rejoice in the Lord in God my Saviour.

Εγὼ ἐν τῷ
κυρίῳ ἀγα-
λλήσομαι
καὶ ἐν τῷ
θεῷ τῷ
σωτῆρι μου.
Vers. Grec.

70.

I might further instance in the noble Army of Martyrs, who set such an high price upon Christ, as they parted with their Goods joyfully, and laid down their Lives for the Testimony of the Gospel. I shall only mention Moses and Paul; Moses though learned and highly esteemed of in Pharaoh's Court, though it is said, he was mighty in Words and Deeds, Acts 7. 22.

preferred Christ infinitely before all, Heb. 11. 26. *Esteeming the reproach of Christ, greater Riches than the Treasures in Egypt, for he had respect unto the recompence of Reward.* Moses preferred afflicted Godliness before prosperous Wickedness, and a Crown of Thorns with Christ before a Crown of Gold without him. To Moses I will add St. Paul: O! how did he value Christ at a price above superlative. He though a great Schollar more skill'd in Tongues than all the Apostles, bred up at the Feet of Gamaliel, an Hebrew of the Hebrews (that is an Hebrew both by the Father and Mother) and circumcised the eighth day, as touching the Law a Pharisee, yet Christ he infinitely prized above all: See his zealous Protestation at Corinth (which was so learned a place as was by the Orator called *Oculus Græciæ* the Eye of Greece, yet he upon deliberate thoughts determines, 1 Cor. 2. 2. *For I determined*

*Excellentia
cognitionis
Christi in
quo the-
sauri sunt.
sapien-
tia ac sci-
entia Dei
tanti erit
huic Apo-*

to know nothing amongst you, save Jesus Christ and him crucified. And see how absolutely he declares his Judgment, Phil. 3. 7, 8. But what things were gain to me, those I accounted loss for Christ, yea doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, Solo, ut non modo Iudaismum sed & quicquid eximium est uspiam in Cœlo, & in Terra propter hanc nihil fuerit, imo damni loco duceres. Musc.

for whom I have suffered the loss of all things and do count them but Dung, that I may win Christ. So great was his zeal for Christ, that he protested that he was not only ready to be bound, but to dye at Jerusalem, for the Name of the Lord Jesus. Thus we see how the Saints accounted Christ precious.

Ag. 27.
13.

S E C T. II.

Evidencing by Arguments why Christ should be Pretious in our Estimation.

Why
Christ
should be
thus ac-
counted
pretious.

IN the next place to confirm the truth by Arguments.

The Question will be propounded what Grounds and Reasons is there, why we should set such an infinite value on Christ.

For Answer there are two sorts of Reasons, or Arguments.

1. Drawn from Christ.
2. From true Believers.

1, If we consider that Christ is the Eternal Son of God, the Mediatour of the New Covenant our Advocate, and Redeemer there's all the reason why we should prize and esteem and account him Pretious and Honourable. But I'll instance

1. Reasons
drawn
from
Christ.

in particulars, concerning the Beauty Riches, Honours, and Wildom that is in Christ.

1. Christs
Beauty.
Il. 53. 2.

1. For his Beauty: Though his Visage was Marred in the days of his Flesh on Earth, and (as the Prophet speaks) *he hath no form nor comeliness, and when we shall see him, there is no Beauty, that we should desire him:* Yet notwithstanding there is in Christ unparalleld Beauty: This is Propheſid of Christ, *Isaiah. 4. 2. In that day shall the Branch of the Lord be Beautiful.* Christs People shall attend willingly upon his service in the Beauties of Holiness. *Psal. 110.*

Bp. Reynolds on
Psal. 110.
v. 3, 4, 6, 8.
Edit. ult.

3. That (as an eminently Learned Divine observes) from the Word, *willing, or of willingness,* notes the Ground or Inducement of their great Devotion and Subjection unto Christs Kingdom that as the People came up in Troops to the Lords House, which was the Beauty of Holiness, or as Men do flock together to the sight of some honourable and stately Solemnity, so Christs People by the Beauty of his Banners, shall be allur'd to be gatherd unto him and fly in Multitudes as Doves unto their Windows. How amiable was Christ in the estimation of the Spouse, in so much that she prized him the chiefest of Ten Thousands? And Christ prized her for the Beauty of Holiness, which he put upon her the fairest among Women. Christs Beauty

Cant. 5.
10, 16.
Cant. 4.
12,

Beauty allures and ravisheth the Spouse ;
In what variety of expressions doth she set
it forth. *Cant. 5. 11, 12. His Head is as the
most fine Gold, his Locks are bushy and black
as a Raven, his Eyes are as the Eyes of
Doves by the Rivers of Waters washed with
Milk and fitly set, &c.* All these Expres-
sions declare the singular Beauty that is in
Christ. And wherein consists Christs
Beauty but in his Holiness ? Holiness is a
thing altogether Glorious, and Beautiful.
*Christ is a Holy High Priest harmless, and
undefiled separate from Sinners.* Christ is
altogether lovely, *the desire of all Nati-
ons.* The Word of Christ is a Holy Word,
for we are *clean through the Word.* The Ho-
ly Oyl, with which all the Vessels of the
Sanctuary were to be Consecrated, was a
Type of the Spirit of Christ, which san-
ctifies and makes us Kings and Priests unto
God : So then this Beauty of Holiness
which is in Christ should infinitely inhan-
ce our valuation of him.

Heb. 7. 26.

Mag. 2. 7.

Joh. 15. 3.

Exod. 30.
23.

2. Consider Christs Riches, and these
are unsearchable. *Eph. 3. 8. The Unsearcha-
ble Riches of Christ :* And these are Riches
of his Grace, *Eph. 1. 7. And the Riches of the
Glory of his Inheritance in the Saints.* There
are four Singularities in the Riches of
Christ, which cannot be appropriated to
any Riches under the Sun besides.

2. Christs
Riches.

ἰσὺς ἀνε-
ξικνιάσων
πλεῖστον
τῷ Χριστῷ

1. The

1. Solid
Riches.

1. The Riches of Christ are solid and substantial, of great weight and worth, whereas the Riches of the World are things that are not. They are upon the Wing: *Prov. 23.5. For Riches make themselves Wings, they fly away as an Eagle towards Heaven: The things of this World they are not Bread, and the Prophet expostulates, Isai. 55.2. Wherefore do ye spend Money, for that which is not Bread: (i.e.) We should not anxiously and carkingly busy our selves about earthly things, for they are not solid, but there's Vanity pronounced upon them all by Solomons Verdict, Eccles. 2.11. There's a vast difference between Real Food, and Imaginary Food, between Solid Meat and Painted Meat, and as vast a difference therein between the Riches of Christ, and the Riches of the present World. That's then the best sort of Riches which is convey'd by Wisdom, Prov. 8.21. That I may cause these that love me, to inherit substance, and I will fill their Treasures.*

Res, humana
ne cinis;
pulvis, fu-
mus, um-
bra, folia
cadentia,
flos, somni-
um, fabu-
la, ven-
tus, aer,
penna mo-
bilis, unda
decurrens,
et siquid

illis infertus. Chyloft in Epist. ad Heb. Hom. 9.

2. Inva-
luable
Riches.

2. The Riches of Christ are invaluable. We often put too high a price on earthly things, but we can never enough prize the Riches of Christ, it's a common Proverb, *Deus et Caelum non patiuntur Hyperbolem.*

perbolem. Wherefore all must be forgon for Christ and his Riches : All the Treasures of the Judges, all the Riches of the greatest Potentates, may be valued at their own rate, but the Riches of Christ can never be enough, and sufficiently valued: Wherefore the wisest of all Merchants stands not cheapning nor dodgeing for Abatements, but parts with all for Christ. Matth. 13.

46. * Its said *who when he found one Pearl of great price he went and sold all that he had and bought it* : He knew the great value of it, and thereupon ventur'd all for it.

* Καθὼς ὁ
ἴδων μαργα-
ρίτιον ἕνα
ἐν τῇ θάλασσῃ
οὕτως ὁ υἱὸς
τοῦ Θεοῦ
πᾶσι τοῖς ἄνθρωποις

ποῖς ἐν ἑστὶ γινώσκουσιν, &c. Chrysost in Loc.

3. The Riches of Christ are satisfying 3. Satisfying Riches.
Riches: The desires of Covetous Men are never satisfied. They are always a craving more ; Though their Bags may be fill'd with Gold and Silver, yet their Hearts are never satisfied. But the Riches of Christ, his Graces, his Consolations can satisfie the Soul. Wherefore Phillip propounds the Question. Joh. 14.8. *Shew us the Father and it sufficeth us, and Moses the Man of God Prayeth. Ps. 90. 14. O satisfye us early with thy Mercy that we may rejoyce and be glad all our Dayes.*

4. Eternal
Riches.

*Hujusmodi
comparan-
da sunt o-
per, quæ
cum nau-
fragio si-
mul ena-
tent.*

4. The Riches of Christ are Eternal Riches. Oftimes Men are deprived of their Estates in this Life, even whilst they live, but when Death comes they are stript of all: And those that could ride many Miles in their own Grounds are now confin'd to the narrow compass of a Grave six-foot long: But the Riches of Christ last unto all Eternity, It was an excellent saying of *Lewis of Bowyer*, Emperour of Germany, *such Goods (saith he) are worth getting and owning as will not sink nor wash away, if a Ship-wrack happen, but will wade and swim out with us.* The Riches of Christ will be preserv'd amidst Storms, Tempests, and Shipwracks. The Graces of the Spirit the Purchases of Christ, viz. Of Justification, Sanctification, and Glorification will abide for ever, and run Parallel with the longest line of Eternity: And thus it's evidenced, how highly Christ is to be valued, and how pretious he is to all true Believers if we consider the Riches of Christ.

3. Christs
Honours.
Ἦν τιμὴ
in the
Text.
Ezek. 34.

3. Let's farther instance in the Honours of Christ: He is Honour it self in the abstract, and a Plant of Renown; and it's our Duty to honour him, *John 5. 22, 23. The Father hath Committed all Judgment to the Son, that all Men should honour the Son, even as they Honour the Father; He*

Believers account Christ precious. 141

He that Honoureth not the Son Honoureth
not the Father, that hath sent him. Christ
hath Honour in himself being the Foun-
tain of Honour and he puts Honour upon
his Children: They are Honourable and
Precious in his Sight. *Isai. 43. 4.* And he it
is, that hath made them *Kings and Priests*
unto God. And if he be Honourable, and
his People are so in his account, hence we
may infer that no Honour is like unto the
Honour of a True Believer, It's true that
in this World there are distinctions of Per-
sons, and due reverence ought to be given
towards great Personages according to
their Qualities (for all Levelling Designs
are plain Breaches of the 5th. Commande-
ment.) Yet those are most noble whom
Christ ennobles with the Graces of the
Spirit, these render Nobility Noble in-
deed. It's the high Commendation of the
Bereans. *Act. 17. 11.* *These were more Noble*
than those in Thessalonica, in that they re-
ceived the Word with all readiness of Mind,
and searched the Scriptures daily whether
those things were so. According to the Phi-
losopher *Honor est in honorante,* and so is
a Man more or less Honourable, as he is in
the esteem of Jesus Christ. Now if there
be Honour in the Creature, what is there
in the Creator? If there be Water in a Ri-
vulet, what is there in the Fountain from
whence

Rev. i. 5.

out
mobili
mundi

ευγενες
Cili-com-
paratio vi-
deatur in-
stituta non
Generis (e-
rant enim
omnes isti
Judæi) sed
virtutis ac
pietatis,
generosiores
malui in-
terpretari
quam no-
biliiores.
Beza.

whence it flows? If then we price and value here on Earth Persons of Honour, preferring them before our selves? O! how much more should we honour Christ, and prize his Ordinances, *viz.* His Word, Sacraments, and Sabbaths: O! How should we honour the Faithful Ministers of the Gospel, and give them that which they are worthy of (as the Apostle saith) *1 Tim. 5. 17. Let the Elders that Rule well be counted worthy of double Honour, especially they who labour in the Word and Doctrine.*

That Christ is not only honourable but Honour it self.

4. The
Wisdom
of Christ.

Col. 2. 3.

4. Let's instance in the Wisdom of Christ, and herein he appears infinitely precious: He is the Wisdom of the Father, the Treasurer of all Wisdom and Knowledge, for (saith the Apostle) *In whom are hid all the Treasures of Wisdom and Knowledge.* Christ is a Counsellor, *Isa. 9. 6.* And such a Counsellor as is beyond all compare. Other Counsellors give Counsel for their Fees being mercenary, and according to their Reward take more or less pains for their Clients; but Christ is a free Counsellor, he gives his Counsel freely without expectation of Reward: Other Counsellors many times betray their Trust, but Christ never doth; for he

he is a most faithful Counsellor. Other Counsellors have their Errors and err in Counsel, but Christ is infallible and never errs, and all his Counsel is infallible. Other Counsellors may give good and profitable Counsel, but they cannot command Obedience thereunto, but Christ can command the Heart, and so mightily overrule the Spirit of a Man, as to engage him to yeild ready and chearful Obedience unto his Commands; Farther other Counsellors, though perhaps they may give their Counsel freely, and may give good Counsel and prevail with their Clients to follow it, yet no Counsellor will give himself and part with his Life for the good of his Client: But Christ gives himself, lays down his Life for the good of his Children, whence then must we beg Wisdom, but from Jesus Christ the great Counsellor; and O! how precious is he for his Wisdom unto all true Believers?

S E C T.

S E C T. III.

*Containing a Second Head of Reasons in
respect of all true Believers.*

A second
fort of
Reasons
in respect
of true
Believers,

1. Every
true Be-
liever
hath a
Spiritual
Eye.

A Second fort of Reasons and Arguments are drawn from true Believers. The Question is, How comes it to pass that they only account Christ precious? I answer, they only have their Sences exercised, they only have experimented how good and how excellent Christ is, More particularly,

1. Every true Believer hath a Spiritual Eye, and an inlightned Judgment to discern Beauties, Riches, Honours, Wisdom, Holiness, and all other Excellencies that are in Jesus Christ. A Stranger, an Alien from the Life of Christ discerneth no Beauty in a crucified Christ; but a true Believer, who is renewed in the Spirit of his Mind, discerns Beauty in Christ (even when he was spit upon, and crowned with Thorns and) crucified; he discerns the price of his Redemption, purchased by the effusion of Christ's precious Blood. A Believer beholds excellency in all the ways of Christ, even an exact pattern of Holiness, and he beholds excellency in all the Ordinances of Christ. The Word is sweeter

sweeter to him than the Honey and Honey-comb, and more pleasing than his appointed Food. Christ's day even the Christian Sabbath, called *the Lord's Day*, Rev. 1. 10. He accounts the Market day of his Soul, and the desire of days. And the Lord's Supper, he receives in remembrance of Christ, and therein testifies his Love and Thankfulness, and prepares himself for the reception of such an Heavenly Banquet. Now then seeing the Believer only hath the Eyes of his Mind opened, and his Understanding inlightened: He only knows how to value Jesus Christ. He hath an experimental knowledge of Christ, he hath had Communion with the Father and the Son; he hath been partaker of his ravishing Consolations, and therefore values Christ before all the Treasures of the Universe. A Pearl of great price may be brought to an ignorant Man, but he heeds it not, and will not venture any price for it; but when the same Pearl is brought to a skilful Jeweller, he will set a great value of it, and give largely for it. So carnal and ignorant Men of the World undervalue Christ, and with the foolish *Gadarens*, desire his Room rather than his Company, and wish him to depart from them: But a true Believer esteems Christ's Company before all the

Quis Magnam emit Margaritam, nisi cui notum est pretium? Musci.

Mat. 13. 45.

Company in the Universe beside. He discerns such rare Beauties and Excellencies in Christ, as he looks upon all sublimary things as contemptible and of no value in comparison of Christ. This is the Man that hath his Eyes in his Head, who is endowed with a Spirit of Wisdom, and Understanding. He is the Spiritual Man

1 Cor. 2. who judgeth all things and shall be judged

14.

Ψυχικῶς

δὲ ἀνθρώπου

πνεύματος, &c.

Ὁ Πνευματικὸς

ἀνθρώπος

πάντα

κρίνει

καὶ αὐτὸς κρίνεται

καὶ μὴ δυνάμενος

ὑπὲρ φύσιν

Theophyl.

of none: whereas a carnal, or natural Man, receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned. O! what a great Mercy is it to have a seeing Eye and a hearing Ear, and a believing Heart! Christ pronounced such blessed, Math. 13. 16. Blessed are your Eyes for they see, and your Ears for they hear, and for this the Apostle pours forth his fervent Prayers and Supplications, Eph. 1. 17, 18. That the God of our Lord Jesus Christ, the Father of Glory may give unto you the Spirit of Wisdom, and revelation in the knowledg of him, the Eyes of your understanding being inlightned that ye may know what is the hope of his calling, and what the Riches of the Glory of his Inheritance in the Saints.

2. A true

Believer

hath a spi-

ritual tast.

1 ph. 1. 14.

2. A true Believer hath a spiritual tast

and relish of Christ's Goodness. He hath

tasted that the Lord is gracious, he hath

received the earnest of his Inheritance, viz

The

The first Fruits of Glory, even some glimpses of a beautiful and Transcendently excellent Saviour. Now having experimental knowledge of Christs Mercy in pardoning and purging of him, and making particular Application of Christ, as St. Paul did, Gal. 2.20. *who loved me and gave himself for me*: Upon these considerations (I say) how can it be otherwise but Christ must be Precious to such an one? Christ hath preheminance in a Believers estimation, for in his doubts he hath experimented Christ to be his Counsellor, and in his distress his Comforter, a Refuge in storm, Riches in Poverty, Health in Sickness, Life in Death: Christ is all in all to those who have experienced of his goodness. All true Believers put the highest appretiation upon Jesus Christ, both for what they already have and whatever they shall have.

1. They already have part of payment, 1. Believers receive in this Life part of payment. earnest given in this Life of his love: They have Influences from the Spirit of Christ, They are endowed with the Graces of his Spirit: They enjoy a Sacred Communion with him. They tast sweetness in his Ordinances by his Gracious Presence, and by the Gracious Operations of his Spirit. For it's Christ's presence and the effectual working of his

Spirit, that makes an Ordinance effectual to the Soul. Of this all the Adopted Sons and Daughters of God are Partakers more or less in this Life. Now, for what they now enjoy they have cause and accordingly endeavour to extol the Dignity and Honour of Jesus Christ.

2. For what Believers shall have hereafter they account Christ pretious: Though they are not mercenary, yet with *Moses* they have an Eye unto the reward: The *Israelites* in their tedious Pilgrimage had *Canaan* in their eye, and the Thoughts of *Canaan* sweetned their present hardship and Sufferings. Observe the order mentioned, *Rom. 12. 12. Rejoycing in hope, patient in Tribulation.* The hope of Glory is cause of rejoycing, and will make us more chearful to undergo Afflictions in this present World. *Christ the hope of Glory*, when he hath the preheminance in all things, and we account him all in all, then all things are but loss and dung when compared with Christ. All things are accounted bitter where Christ is sweet. Now the Crown of Glory, the purchased Possession, and the price of the high calling, and Eternal Life all these are the gift of God through Jesus Christ, having then these things in our deliberate and serious Meditation, O! how infinitely shall

2.
Believers
shall have
Glory.
Heb. 11.

ἀπεβλέπει
γὰρ εἰς τὴν
μισθοποδο-
σίαν. It
importeth
a remov-
ing of the
Eye from
one Ob-
ject to an-
other. *Mo-
ses* turned
his Eyes
from the
Pleasures
of *Egypt*,
and fix'd
them on
Heaven.

Dr. Gouge.
Col. 1. 27.

Cui Chri-
stus dulces-
cit mundus
amare fecit.

we esteem of Jesus Christ, more then our Hearts can conceive, or our Tongues can express.

3. A true Believer hath Spiritual Affections, and sets them all on work to magnifie the excellency of Christ. For Instance.

1. His Love is swallowed up with the Love of Christ. He is with the Spouse sick of Love for Christ. The Love of Christ constrains him (2 Cor. 5. 14.) to do and suffer what Christ would have him.

2. His Joy is fixed on Christ: Christ is the Believers Joy, he cannot rejoyce in Corn and Wine and affluence of earthly things, for there is Vanity and vexation in them all: But he rejoyceth in Christ: He delights hearing Christ speak to him in his Word, and in his speaking to Christ in Prayer, and Supplication. We read of the Joy of Espousals, and of the Joy of Harvest, and Vintage, but no Joy like to the Joy in God, and to Joy in the Holy Ghost, which is Joy unspeakable and full of Glory, Seneca would have Joy to be at home. Inward Joy, Joy of the Heart is better than an outward flashy Joy, and that is Joy wherein the Mind is

3. A true Believer hath spiritual Affections.

1. The Love of a Believer is on Christ.

2. His Joy is fix'd on Christ.

Volò letitiam tibi esse Domine. Sen. Vis minusquam esse

vis bene vivere. Bona vita semper Gaudium habet, conscientia rei semper comparsa est. Beza de inter. Dom.

quieted: Now Christ alone can quiet the Mind and rejoyce the Spirit; For other Joys, Men may be seemingly Merry, and force an outward Mirth, when there's a damp upon their Spirits, and they are inwardly sad, but the Joy of Christ causeth a serious solid Mirth, so that a Believer may be full of inward Joy, though he may seem outwardly sad, (*i. e.*) or rather serious, having a sedate and composed Spirit. Now to rejoyce in Christ, shews how much we prize him.

3. His desire is on Christ.

7. Lambert
Fox A&.
and Mon.
Vol. 3.

Aug. Con.
l. 3. c. 4.

Valde pro-
testatus

sum me nolle sic satiari ab eo. Ad in vita Lutheri.

3. Our desire is on him. That which we desire above all, and are most eager in pursuit of, it plainly evidenceth, that it's in our highest estimation. It's Christ whom the Believer desires above all, and as *Rachel* cryed out *Give me Children, or else I dye*: So a Believer cries *Give me Christ, or else I dye*: So did the Martyr in the Flames. — *None but Christ, none but Christ*; Christ is the Love, Joy, Delight, and Desire of every true Believer. The Hunted Hart doth not more earnestly thirst after Water, then a Believer thirsts after Christ. Nothing but Christ can satisfie his desire; *Cicero's* works could not please *Austin*, because Christ was not mentioned in them. *Luther* would not be put off with outward things, he lookt for

Christ

Christ and his Riches; He preferred them before all Preferments: They would not satisfy *Bazil* nor *Caractiolus*, nor other Heroick Spirited Christians: Their Desires and Longings were after Christ, and Christ alone could satisfy their Desires. No satisfying or quietting a Believers Heart without Christ.

S E C T. IV.

Containing an Use of Reproof to all Unbelievers.

Use 2. Of Reproof.

THE second Use is for Reproof unto all Unbelievers. These are call'd disobedient in the next words following my Text! Christ is the Stone which the Builders disallowed, yet it's made *the head of the Corner*. Now as Christ is to Believers Pretious, and esteemed the chief Corner Stone, so unto Unbelievers *he is a Stone of Stumbling, and a Rock of Offence*, even to them which stumble at the Word, being disobedient. Unbelievers undervalue Christ, and reject his Gospel, and refuse the Salvation tendered therein. These are they that strike at the Root of Religion: For they endeavour to make the

1 Pet. 2. 8.
Vulg. Ed.

Gospel no better then a Fable, nor Christ any whit better than an Impostor. Unbelievers are such high presumptuous Sinners, as they presumptuously put the Lie upon God himself. 1 John 5. 10. *He that Believeth not God, hath made him a Lyar; because he believes not the Record, that God gave of his Son.* It's a high affront to put the Lie upon a Man, and the giving of the Lie hath oftimes caused sad Quarrels, but how much higher an Affront and Indignation is it to give God the Lie, and so doth every one who believes not the Gospel of Jesus Christ. Farther to aggravate the Sin of Unbelief I shall lay down these Aggravations.

Aggravations of the Sin of Unbelief.

Aggrav. 1. Unbelief binds the Hands of God.

1. Unbelief (that I may speak with reverence) *binds the Hands* of God, and after a sort obstructs his Proceedings, for Proof whereof read Matth. 13. 58. *And he did not many works there, because of their Unbelief,* God will not cast away his Mercy upon Unbelievers, who undervalue them. Christ immediately left the *Gadarens*, as soon as they prefer'd an unanimous Petition for his departure: Their Unbelief caused them to put a higher value upon their Swine than upon a Jesus.

Aggrav. 2. Unbelief hinders the Efficacy of every Duty.

2. Unbelief obstructs and hinders the efficacy and benefit of every duty we perform.

form : For Instance, In praying, we have no hopes to speed unless we pray in Faith, though Prayer is an Ordinance of Gods own appointing, yet Prayer obtains no acceptance unless it be put up in Faith: The Promise is made only to Believers, *Matth. 21. 22. And all things whatsoever ye shall ask in Prayer, believing, ye shall receive.* And so for hearing, Unbelief is the cause of unprofitable hearing, *Heb. 4. 2. The Word Preached did not profit them not being mixt with Faith in them that heard it.* In a word nothing is accepted as coming from an Unbeliever. For what ever he doth he spoils in the doing for want of Faith. *For whatsoever is not of Faith is Sin.*

Rom. 14.
23.

Aggrav. 2.
Infidelity is accompanied with a Fraternity of Sins.

1. Atheism is a Companion of Unbelief.

3. Infidelity is compared with a fraternity of Sins and Abominations. Amongst many I shall only instance in three, viz, Atheisme, Hardness of Heart, and Apostacy.

1. For Atheism. Unbelief is the cause of it. Did Men believe the Word of God, they durst not live without God in the World. There are two sorts of *Atheists*: There are speculative *Atheists*, such, who deny God, and his Works of Creation and Providence, and the Immortality of the Soul : They will believe no farther than sense, and yet if they had their senses

ses exercised they would believe that their is a God by a visible demonstration of his Works of Creation and Providence. The Book of Nature *proves* that there is a God, but how God is to be Worshipped in Christ, this is taught only in the Book of Holy Scriptures. When a Man denied a Deity, a Philosopher would bid him walk out of doors, and look about him. For the goodly *Expansum* of the Heavens and the Earth hanging upon *nothing* plainly prove that there is a God. A second sort of *Atheists* are Practical, who live in all manner of wickedness; they neither fear Heaven nor Hell, Death nor Judgment; they run into all excess of Riot, adding Iniquity unto Iniquity, and so treasuring up unto themselves wrath against the day of Wrath. Now unbelief is that Root that brings forth the Gall and Wormewood of speculative and practical Atheism: For did Men in serious composed thoughts consider that there is a Holy God, before whose Judgment Seat we must all appear, and from which there is no appeal they would than abhor all Atheism both in Opinion and Practice. What caused *Pharoah* to answer so Atheistically to *Moses*, but his Unbelief *Exod. 5. 2. And Pharoah said, who is the Lord, that I should obey his Voice, to let Israel go, I know*

not

Psal. 19. 1.
Job 26. 7.

not the Lord (thus Atheistically he spoke)
Neither will I let them go. This is the
Language of desperate Unbelievers.

2. Infidelity is accompanied with hard-
ness of Heart. That eminent place men-
tioned. *Is. 6. 9, 10.* and cited in all the four
Evangelists, in the Acts of the Apostles
and Epistle to the Romans shews the heavy
Judgment of a hard Heart.—*And he said,*
go and tell, his People, hear ye indeed but
understand not; and see ye indeed, but per-
ceive not, make the heart of this People fat,
and make their ears heavy, and shut their eyes,
lest they see with their eyes and hear with
their ears, and understand with their heart,
and be converted and healed: These words
the Apostle cites *Act. 28. 26.* and applyeth
them to the Unbelieving Jews.

3dly. Infidelity is accompanied with
Apostacy. Unbelief is the Mother and
Apostacy the Daughter: And if we would
prevent Apostacy we must beware of Un-
belief, *Heb. 3. 12.* *Take heed Brethren lest*
there be in you a Heart of Unbelief in de-
parting from the Living God. Unbelief
causeth Multitudes of Carnal Men to
leave Christ's colours; and hide them-
selves under Antichrist that Man of Sin.
What's the reason that Men make hast to
be Rich, and with all violence pursue the
Riches of this World, and stick at no
course

2. Ha-
rness of
Heart is a
Compani-
on of Un-
belief.

Intellectus
fides addi-
tum aperit
infidelitas
claudit
Aug. Ep. 3.

3. Apo-
stacy is the
Compani-
on of Un-
belief.

2 Thess. 2.
3.

Aggravations of the

course be it never so unjust and base for getting worldly wealth; it's because they will not trust God? What's the reason then when Men are in great straights and difficulties they will not wait Gods leisure, but wind themselves out by making Breaches upon their Consciences? It's for want of Faith and dependance on God.

Aggrav. 4.
From the
Judg-
ments.

1. Unbe-
lievers are
given over
to a Judi-
cial Blind-
ness.

Lastly Unbelief meets with dreadful Judgments.

1. Unbelievers are given over to a Judicial blindness, what was their Sin, is their Judgment, 2 Cor. 4. 4. *In whom the God of the World hath blinded the minds of them, which believe not, lest the light of the glorious Gospel of Christ which is the Image of God should shine unto them.* Because when the light of the Gospel breaks in by the Ministry of the Word, People shut their eyes and will not see, therefore God leaves them to blindness as a dreadful Judgment.

2. Unbe-
lievers are
given over
to Delusi-
ons.

2 Thess. 9.
10, 11.

2. Unbelievers are given over to Delusions, and to believe Lies. For this cause *Antichrist* shall come with all deceivableness of Unrighteousness, *Because they received not the Love of the Truth, that they might be saved:* And for this cause God shall send them strong Delusions, *that they should believe a Lie, that they all might be Damned who believed not the Truth, but*
bad

bad Pleasure in Unrighteousness. To be given over to a Spirit of Delusion, and to have the Leprosie in the Head is a terrible Judgment: Such an one the Priest pronounced utterly *unclean*, his Plague is in the Head, Levit. 13. 44. The Gradations are no more common then true; first a Sceptique to question every truth, next an Heretick, at last an *Atheist*.

Lev. 13.
44.

3. Unbelievers are given over to final Impenitency. Joh. 8. 24. *If ye believe not that I am he, ye shall die in your Sins.* No Death so bad as to die in ones Sins; To die on the Wheel, to be torn in pieces by Wild Horses, to be burnt in a Cauldron of Scalding Lead or Scalding Oyl, these are exquisite Torments and Cruel Deaths: But to die in Sins, and to die Unreconciled to Jesus Christ, this is the worst of all sorts of Deaths beyond all expression and Apprehension. We read of a dreadful Woe against the vilest of Sinners, who have this brand of Infamy stamp't upon them, Jude 12. *Trees whose Fruit withereth, without Fruit, twice dead, plucked up by the Roots.* This is the condition of Unbelievers: They are as twice dead, being altogether and certainly dead, irrecoverably, and totally deprived of all Vital Operations.

3. Unbelievers are given over to final impenitency.

σίνδρα
φθινάμε-
να, δις
ἀπὸ θά-
νατος ἐκ-
πεσόντα.

4. Unbelievers are in a state of Damnation.
 Joh. 3. 11.
*ndm xēpa-
 ras. Di-
 ctum est
 vetus; Iſo
 nocens se
 damnat,
 quo peccat
 die, sic in
 legibus Ro-
 manis.—
 Ipse se Pa-
 pe subdit.
 Et qui
 sceleratum
 capiant
 consilium
 suo merito
 puniuntur.
 Grot.
 Nil tam e-
 rit debile
 tam con-
 fractum
 tam obje-
 ctum, in
 quo vel a-
 liqua spes
 sit salutis
 acceptan-
 da, quod
 non cura-
 turus ac
 servaturus
 sit. Musc.
 Joh. 3. 26.*

4. Unbelievers are in a state of Damnation. Unless Mercy interpose to give them space and Grace to repent; They shall be certainly Damned. An Unbeliever is condemned already as a Malefactor Condemn'd to Death, who (though he maybe a while Repriv'd, without all Question shall shortly be Executed: Christ pronounceth Damnation to all Unbelievers, Mark. 16. 16. *He that Believeth not shall be Damned.* Christ, when he was to take the last farewell of his Disciples leaves with them singular Exhortations and Consolations, but he thundrerh out dreadful Menaces against all Unbelievers: O! how doth Christ raise up weak Believers: Where is but a little Faith he increaseth it, and where there is weak Faith he strengthen it. That Prophecy, *Isa. 42. 3.* he applyeth to himself, *Matth. 12. 20.* *A bruised Reed shall he not break, and smoking Flax shall he not quench, till he send forth Judgment into Victory.* But as for those that believe not, Christ pronounceth their dreadful doom; *They shall not see Life, but the Wrath of God abideth on them.* They are ranked with the Black Regiment of Hell for their company, and they shall have Hell for their Portion, *Rev. 21. 8.* *But the fearful and Unbelievers and the abominable and Murderers, and Whore-mongers*

gers and Sorcerars and Idolaters, and all Lyars shall have their Portion in the Lake which burneth with Fire and Brimstone, which is the second Death. By what hath been said in the forementioned Aggravations, who of any understanding would continue willingly one moment in the state of Unbelief? But herein consists the greatness of their Misery, that though they are in a State of Unregeracy, Blindness, enmity against God, and Infidelity, yet they are not sensible of their condition: O! what necessity is incumbent upon every one of us to ask the Question as the Disciples did: Is it I? Is it I? Am I the Unbeliever? Did a Man know the greatness of the Sin, and the greatness of the Judgment of Unbelief, he durst neither Eat nor Drink nor Sleep in that miserable condition.

C H A P.

CHAP. X.

*Containing an Use of Examination.*3. Use
For Examination.

SECT. I.

Sect. 1.
Examination whether we prize Christ.*I proceed to a third Use, which is for Examination, to put every one of us upon an exact Tryal and Inquiry, to ask this Question in a particular manner, Do I prize Jesus Christ?***N**OW, by way of Character, I'll lay down three Propositions.

Prop. 1.

1. Those that set the highest price of Christ have an earnest high and unfeigned likeing and approbation of Christ, and his ways and his Ordinances.

Prop. 2.

2. They endeavour to be like and conformable unto Christ.

Prop. 3.

3. They burn in ardent affection and love

love to Christ. To handle them distinctly.

Those that set the highest price on Christ, have an earnest high and unfeigned likeing and approbation of Christ and his Ways and Ordinances, and where this high approbation is found it will be evidenced by these three Characteristical Notes, ensuing.

Propof. 1.
Those that prize Christ have a high likeing of Christ & his ways.

ὅσων ἀγαπᾶται τοῦτον ὁ ἀγαπᾶται καὶ ὁ ἀγαπᾶται τοῦτον ὁ ἀγαπᾶται
ἡν τὴν ἐκπέσειν αὐτὸς φοβέται. Jult. Marr. Q. Orthod. 98.

1. There will be a deliberate choice of Christ and his ways: Men are not born true Believers by nature, but they are made so by Grace and Mercy. A Believer whose Sences are exercised, to whom God hath given a pretious anointing, he chooseth Christ (though with his Cross) before all the Treasures in the Universe. Thus did Moses choose Christ however Reproach'd rather than all the Treasures of Egypt. The ways of Christ are such excellent alluring and rational ways, as a Man of understanding will try them, and walk in them, and prefer them before all the Kingdoms of the World, and the Glory of them. Let it be put to Mens second and serious thoughts, whether they would take Christ with his Cross, or the World with all it's Pomp and Bravery, whether Men would make choice of those Riches

1. A deliberate choice of Christ and his ways.

Heb. 11: 25:

Li

which

which are transient and Fading, or those which are durable, and last to all Eternity, it is easy to imagine what choice a Wise Man would make who is endowed with a Spiritual Sense to understand the excellency of the ways of Christ. For such an excellent Spirit the Apostle prays Phil. 1.9, 10. *And this I pray that your love may abound more and more in all knowledge, and all Judgment, that ye may approve things that are excellent.*

2. A delight and rejoicing in Christ and his ways.

2. There will be an exceeding Cordial delight, and rejoicing in Christ and his ways. O! how is a true Believer ravished with Joy, when he enjoys Communion with Christ? The Eunuch after he was Baptized by Phillip *went on his way rejoicing.* A whole City was full of Joy after they had received the Gospel. We read what exuberant Joy the Prophet had for the Word of God, Jer. 15. 16. *Thy words were found, and I did eat them, and thy word was unto me the Joy and rejoicing of my Heart.* A Godly Man is known by this Character, *his delight is in the Law of the Lord, and in his Law doth he meditate Day and Night.* God's Testimonies were David's Delight and Counsellors, sweeter then Honey, and the Honey Comb, more valuable than Rich Spoiles, even than Thousands of Gold and Sylver. He than
that

Act. 8.39.

Psal. 1. 2.

that knows and hath experimented the Beauties, Treasures, and Consolations of Christ, O! how doth he delight in Communion with Christ? O! how doth he prize Ordinances, and Delights to walk in that way where Christ comes by? The Joy of taking great Spoil, the Joy of the Vintage, the Joy of Espousals, the Joy of Harvest, are mentioned in Scripture to represent causes of rejoicing: But all these are infinitely short of that Joy which is in the Heart of a true Believer, who hath a new Name, a white Stone, and hidden Manna, who hath a Sacred Com-
Rev. 2. 17.
 munion with Christ, and feels his Divine Influences: This is a Joy Unspeakable beyond the Capacity of Men and Angels. Wherefore he that hath a liking and approbation of Christ and his Ordinances, the Joys in them, (as Job Professed) more than in his necessary Food, and with the
Job 23. 12
 Love-sick Spouse, he takes more delight in Christ, and is at more pains to seek him then all besides, Cant. 3. 1. Even on the Bed of Sickness and Affliction the Spouse sought her Beloved.

3. A ready and courageous Spirit to bear Testimony for Christ and the truth of the Gospel. He that likes and loves Christ will vindicate him and his Honour from the Reproach of Gain-sayers: When

A ready and courageous Spirit to bear Testimony for Christ.

a Believer speaks of Christ, he will speak with Reverence and highest appretiation of him, when he speaks to Christ, he will speak with Faith, Fervency, and Humility: And when he speaks for Christ he will discover an Heroical Magnanimous Spirit,

Acts 4. 17.

ἀπειθήσαντες

μεθεῖναι.

He-

braeorum

more, quo

vehemen-

tem & a-

crem signi-

ficant in-

terminati-

onem Eras.

such a Spirit the Apostles had when they were straitly threatned, that they should speak no more in the Name of Jesus, they answer'd with an undaunted Resolution.

Act. 4. 19, 20. *But Peter and John answered and said unto them, whether it be right in the sight of God, to hearken unto you more than unto God, Judge ye, for we cannot but speak the things which we have seen and heard:*

Thus the Apostle Paul took courage against *Elymas* the Sorcerer when he sought to turn away the Deputy from the Faith: The Apostle branded him for *the*

Act. 13. 10.

Pradicare

Evangelii

um Dei,

nihil aliud

est quam

derivare in

se totius in-

ferni furo-

rem & Sa-

tan. Lut.

Loc. Com.

Child of the Devil, and an Enemy of all Righteousness. Luther knew what it would cost him, even to bring all the Devils in

Hell about his ears, yet he was resolved to go to *Worms* and Preach the Gospel,

though every Tile on the Houses was a Devil to oppose him. Bishop *Latimer*

said often, that the Preaching of the Gospel would cost him his Heart-Blood: And

so it came to pass, for when he was a Burning, his Blood gushed forth, and quench'd a great part of the Fire. Here then is a

Proof

Proof of a Christians likeing and approving of Christ and his Gospel, when he will plead for the Truths, which are in Jesus, and vindicate Christs Honour from Contempt and Reproaches. A true Believer (when he is called to witness for Christ) is neither like a Still-Born, nor a Tongue-Ty'd Person, but he will speak for Christ, and stand up for the cause of Christ, what ever it cost him. He is not affraid to be good, nor affraid to own a despised Christ, and a Persecuted Gospel. To be of a timorous and cowardly Spirit, and to seal up ones Lips, when Christs interest lies a bleeding, what's this but to be spiritually benum'd, or else Possessed of a dumb Devil? Wherefore *Luther* professed that he would rather be guilty of the worst of Crimes, than of wicked silence when his Lord suffered.

*Impius scilicet
avarus, a-
dulus, in
omnibus
vitiis
reus & mo-*

do impii silentis non arguas, dum Dominus patitur. Luth.

L I 3

S E C T.

S E C T. II.

Whether we prize Christ by our likeness and Conformity to him.

Propos. 2.
Those that
prize
Christ en-
deavour
to be like
and con-
formable
to him.

I Proceed to the second Proposition, that those who prize Christ endeavour to be like and conformable unto him. Christ is our Head, and we are his Members, and there ought to be a conformity between the Head and the Members. And where this is, it will be evidenced in these three Particulars.

1. There
will be a
conformi-
ty to the
commands
of Christ.
Mark 1.15.
Mat. 6.20.
Mat. 6.24.

1. There will be a conformity to the commands of Christ, as that perfect absolute and infallible Rule of our Obedience. Christ commands us to repent, and believe the Gospel, *to lay up for our selves Treasures in Heaven*, to seek first the Kingdom of God and his Righteousness, *to ask and it shall be given you, to seek and ye shall find, to knock and it shall be opened unto you*: Likewise Christ commands, *enter ye in at the Straight Gate*, &c. In a word Christ in his Gospel commands the whole Duty of Man. The Gospel is every way comprehensive and sufficient to prescribe all things needful for our Salvation.

tion. We may not then devise ways of our own Heads and Fancies, and prescribe humane Inventions and Superstitions for Politick ends to juggle out Divine Institutions. It is not any Rule which will serve the turn. As it was not any Pattern which would serve for the Building of the Tabernacle, but that Pattern only which was shew'd to *Moses* in the Mount. And the Lord gave a strict charge, *Exod. 25. 40. And look that thou make them after their Pattern which was shewed thee in the Mount*: Neither is it any Rule will serve, but only the Rule of the Word of Christ, which is the Everlasting Gospel, and commands our Obedience. Wherefore the Apostle glorieth in nothing but the Cross of Christ, *Gal. 6. 14, 15. Neither Circumcision availeth any thing, nor uncircumcision, but a new Creature.* And such are Partakers of Peace, and walk according to his Rule, *Gal. 6. 16. And as many as walk according to this Rule, Peace be on them, and Mercy, and upon the Israel of God.* Let then Christ's command ingage us to a ready and chearful Obedience, and let's not dispute but obey what he commandeth, when he bids *seek my Face*, let our Hearts return this ready answer, *Thy face Lord will I seek.* *Psal. 27. 8.*

2. There
must be a
Confor-
mity to
the Life of
Christ.

Gal. 2.20.

Mat. ii. 29.

Quest.

Ans.

2. There must be a conformity to the Life of Christ. Christ's Life is a perfect Pattern for our imitation, and an exact example of Holiness. Christ lives in every true Believer, and he lives in Christ. Christ's Image, which consists in Righteousness, is imprinted upon the Lives and Hearts of all his Adopted Children. Christ propounds his own example for Meekness and Humility: Let's then thus argue the case every one in particular, Was Christ humble, and shall I swell with Pride? Was Christ meek, and shall I be transported with anger? Christ was much in Prayer and Meditation, much exercised in watching and fasting; O! what a similitude ought there to be in every one of us unto the Life of Christ? Christ went about doing good, comforting the Afflicted, counselling the ignorant, strengthening the weak. His whole business, even his Meat and Drink, was to do the Will of his Father. Now what pains should we take to imitate Christ in some proportion?

Quest. *But some will say how can we be as Holy, as Humble, and as Meek as Christ was?*

Ans. I Answer, though we cannot attain to that Equality and Measure of Holiness, which is in Christ, yet we must endeavour after the quality and similitude of

of that Holiness which was in Christ. And what measure of Grace we have already attained, we may not propound as the Just Standard, or the *Ne plus ultra*, but still we must labour for augmentation of every Grace, after the example of the Apostle, *forgetting those things which are behind, and reaching unto those things which are before, I press towards the Mark, for the price of the high calling of God in Christ Jesus.* Every one that hath true Grace labours for more accessions to it, and he that ceaseth to get more Grace, begins to fail of what he seemeth to have. Here than is that perfect Pattern for our imitation, even the Holiness, Meekness, Humility, and other Graces which eminently appeared in Jesus Christ.

3. There will be a conformity to Christ in his Sufferings. The Apostle tells us, *Phil. 1.24. Who now rejoice in my Sufferings for you, and fill up that which is behind of the Afflictions of Christ in my Flesh, for his Bodies sake which is the Church.* We are not to conceive Christs Sufferings to be imperfect (*for by one Offering he hath perfected for ever them that are sanctified.*) But as Christ had personal Sufferings in his Humane Body, which are finished, so Christ hath and shall yet have more Sufferings in his Mystical Body

Phil. 3.13,
14.

Qui desinit proficere, incipit deficere.

Bern.

Desinit esse bonus, qui desinit vellet fieri melior. Bern.

3. There will be a Conformity to Christ in his Sufferings.

dy the Church. Christ hath suffered once for all upon the Cross. But the Saints Militant (which are Christ's Body) must prepare for Sufferings, they *are-appointed thereunto*. They must take up their Cross daily. When *Saul* was Converted to be a Preacher of the Gospel, and was chang'd both in his Name and Nature, and of a Persecuting *Saul*, became a Preaching *Paul*, and a chosen Vessel to bear the name of Christ unto the Gentiles, then the Lord shewed him *how great things he must suffer for his sake*. And this is that knowledge that the Apostle so highly valued that he might know the fellowship of his Sufferings, being conformable unto his Death. Every true Christian is a Martyr in Heart and Resolution, willing to lay down his Life for Christs sake. It's observ'd that *Luther* used to say that he should never have the Honour to dye for the Professing of the Gospel: But he was a Man valient for the truth, and a Martyr in the purpose and Integrity of his Heart, and a willing mind obtains acceptance. It's said by *Faith Abraham when he was tryed offered up Isaack*. God accepted the real Intentions of *Abraham*, as if he had actually Sacrificed *Isaack*.

Christians must consider before hand, what Religion will cost them, not only the

the loss of Liberties, Riches, Honours, but sometimes the loss of their Lives also. And happy are they that die for and in Christ. Men in this respect have a preheminance above Angels, for Angels have not Bodies to suffer withal as Men have. Christians must consider that they are Members of Christ their Head, and he hath gone before them in Sufferings, leaving them an example to follow his Steps. Shall Christian expect Pleasure, and think to Crown themselves with Rose Buds, when Christ drank a Cup of trembling, and wrung out those bitter ingredients down to the very Dreggs? Shall Christians pamper their Appetites and live in Luxury and Wantoness when as Christ drank Gall and Vinegar, and in scorn was Crown'd with Thorns? Let's consider farther that we must with the Apostles desire to be made conformable unto Christ's Death.

Non oportet membra deliciari sub capite spinis coronato. Tert. Phil. 3. 10.

Quest. But it will be askt wherein consists this conformity unto Christ's Death?

Ans. I Answer in regard of Mortification of Sin. Christ condemned Sin in the Flesh. And there holds some proportion between the Death of Christ, and the Death of Sin in u. Christ died for us that our Sins should dye in us: Christ died a Cursed Death to note that we should ab-

Rom. 8. 3.

hor

prizing of Christ.

hor Sin as a most accursed thing: Christ drank Gall and Vinegar to signifie the sharpness of Gods Displeasure against Sin, and that Sin ought to be in our account a most grievous and bitter thing: Christ was nailed to the Cross and endured great pains to shew that we should never let Sin have a quiet Minute of ease, but that we should Crucifie every corruption.

S E C T. III.

Shewing that those that prize Christ burn in ardent Afflictions of Love to him.

Prop. 3.

Love is as strong as Death: It's hotter then the Coals of *Juniper*: All the Waters and Floods of Persecution cannot quench Love. There's nothing can turn Christ's Love from us, and therefore nothing should be able to extinguish our Love towards him. Now where Christ is valued there cannot be wanting an ardent Love. For those things which we prize most, we love most: But because there are many pretences, and semblances of Love, where Love in reallity is wanting; we must bring the Love which ought

ought to be in every Believer towards Christ, unto the Touchstone and Tryal. Wherefore I shall fix upon five tryals of our Love to Christ.

I. Our Love must consist in an universal, chearful, and cordial Obedience unto the Commands of Christ. Obedience to Christ's Commands, is an evident Character of our sincere Love to Christ, John

14. 21. *He that hath my Commandments, and keeps them, he it is that loveth me.*

And ver. 23. *If any Man loves me, he will keep my Words.* It's not the verbal Profes-

sion of Love to Christ, that will serve the turn, but a practical Conformity to the

Commands of Christ, which will obtain acceptance. Pretences of Love are like

the barren Fig-tree, which had Leaves without Fruits, or like the Apples of So-

dom, which seemed beautiful to the Eye, but as soon as they were touched, they

dissolved into Cinders and Ashes. We must not be Christians only in Name, but

in Deed and in Truth: We must not only name the Name of Christ, but we must

depart from Iniquity. And we must not only say that we love Christ, but we must

express our Love by our Obedience unto his Commandments. And we must not

make any exceptions but we must take in

I. Our Love must consist in an universal Obedience to the Commands of Christ.

Deus non vult cum exceptione Illeic.

coli, Lex Dei est una tota copulativa.

all.

all, It's commonly observed, that the Love which descends is greater than that which ascends, as the Love of the Father to his Child is greater than the love of the Son to the Father. I am sure God's Love to us is infinitely greater than our Love can be to him. However we must endeavour after a sincere, chearful, and universal Love. God's Love to us is his Bounty and Beneficence, our Love to him must be a Love of Duty and Service. And though we can never equalize and match the Love of Christ to us. Yet we must endeavour by our Obedience to study to please him, and walk in the ways of his Word, and hereby we give Testimony of our Love to Jesus Christ.

2. Our Love to Christ must be a supream & principal Love.

2. Our Love to Christ must be a supream and principal Love. Inferiour and secondary sorts of Love are due to Relations, provided they be in subordination to the Love of Christ, and neither stand in competition with him, nor opposition to him. We may and ought to love our Relations, and love our Lives and Creature-Comforts, always provided that the primacy of our Affections be given to Christ. Though things of this World be dear and near unto us, yet Christ must be esteemed dearer and nearer than all. Christ must be preferred above all and before

fore all. The Parents of our Bodies, the Children of our Flesh, the Wives of our Bosom, the Blood in our Veins, the Heart in our Breast, even all the dearest things in this World must be laid down and fore-gone if they stand in comparison and competition with Jesus Christ. That Man that hath had experience of the Love of Christ in his own Soul, and hath tasted how good and gracious Christ is, he cannot but acknowledg, that there is ten thousand times more Beauty and amiableness, more Honours and Riches, and more solid Satisfaction in Christ, than all the choicest admirable things, which the World can afford in its greatest Estate and Confluence. Christ therefore must have the chiefest Love, more than superlative, even our Love to him must be beyond all degrees of comparison. It's to be observed, that the high Priest might not marry a *Widdow*; Why not a *Widdow*? Because her first Love was given to a former Husband. The high Priest was a Type of Christ: He will not be contented with a second Love; He must be loved supremely and principally, His Services must be the best: A Lamb without blemish, a Male in the Flock, and the best of the Substance was to be offered unto God in the Levitical Law. And under the Gos-

Gospel, the Worship must be pure, pure Hands must be lifted up and purifyed
 Jam. 5. 16. Hearts are required by Christ. *Fervent*
 2 Cor. 1, 12. Prayer, Sincere Love: *Simplicity and Godly*
 Mal. 1. 8. *Sincerity* are required, God rejects the
 Mal. 1. 14. *lame and the blind and curseth the Deceiver*
 Mat. 6. 23. *that hath in his Flock a Male, and voweth and*
offers unto the Lord a corrupt thing. God's
 Kingdom and his Righteousness must be
 sought in the first place. That Figure cal-
 led ὁστεὸν ἠγορεύον must be abhorred in God's
 Worship. God must have the prime of
 our Strength, the Marrow of our Bones,
 the Vigour of our Soul, the Activity of
 our whole Body dedicated to his Service:
 Whatever is lovely and desireable under
 the Sun must strike Sail, and yeild Ho-
 mage unto Jesus Christ. The supream and
 primary, the highest and the dearest
 Love must be given unto Christ alone.

3. Our
 Love must
 be whole
 and undi-
 vided.

3. This Love must be a whole entire
 and undivided Love. It must not be
 shared with any Corrivals: Christ will not
 admit any Competitors or Corrivals with
 him. He will either have all our Love
 or none. Christ allows not Partnership,
 nor will have his love to be let to halves.
 Christ is all in all unto us, and our Affe-
 ction must be all in all unto him. When
 the Sun ariseth in its Brightness, the lesser
 Stars appear not: upon the appearance of
 our

our Love to Christ, all other sorts of love
vanish and disappear. I have read that in
a Battel between *Alexander* and *Darius* a
Motion was made, that there should be
made an equal devision between them, so
that by giving each a part a farther tryal
by the Sword might be laid aside. But
Alexander refused the Motion; No saith
he, there can be but one Sun in the Firma-
ment, meaning that his aim was to be
sole Lord and Master of all. To Christ
this may be much more applyed; He is
our sole Redeemer; He hath conquered
the World, Satan, and our own corrupt
Selves; He hath wrought a perfect Re-
demption for us; He hath merited our
whole Love, and requires it wholly and
undividedly. It was the Language of
that notorious Strumpet, *Let it be neither
thine nor mine, but let it be divided.* A di-
vided Heart is faulty, *Hos. 10. 2. Their
Heart is divided, now they shall be found
faulty.* *David* professed *with my whole
Heart have I sought thee.* And our Love
must be with the whole Man, many *Alls*
are reckoned together, *Deut. 6. 45. Hear
O Israel, The Lord our God is one Lord. And
thou shalt love the Lord thy God with all
thine Heart, and with all thy Soul, and with
all thy Strength.* Christ expects from us a
total, not a partial Love. He will not

PE 119. 16.

have his Love parted between him and Anti-christ, between him and Mammon, between him and a Lust; Christ will not be so unequally yoked: The Ark and Dagon, the *Ephod* and *Teraphim* cannot stand together. A Mangrill Religion, partly for Popery, and partly for Protestantism, is abominable in the sight of God. When Men (as Water-men look one way and Row another) pretend in visage and shew to be for the Interest of Christ, but in reality drive Designs for Anti-christ: When Men (as *Samballat* and *Tobiah* offered to build for the Jews, but intended to destroy them) pretend in publick to propagate the true Religion, but in private undermine and seek the extirpation thereof: such as these God will discover and their Sins will find them out, and they shall appear not only odious to God, but to Men also. We read of *Redwald* King of the *West Saxons*, that after he had professed himself converted to Christianity, he erected in the same Church, one Altar for the Worship of the God of the Christians, and another for the Worship of his Heathen Gods. And this way of worshipping God was no worshipping, and worse than no worshipping at all. We have an Instance in that mixture of the *Samaritans* Religion: Several Nations

and

and Cities amongst them according to their own devised Intentions chose several Gods. And it is said, 2 Kings 17. 33. *They feared the Lord, and served their own Gods.* But what a Judgment the Lord passeth on them, Psal. 34. *Unto this day, they do after their former manner, they fear not the Lord.* If then we pretend to love Christ, and love other things in competition with him, we do not love him at all. It was the great Sin of the Jews to make mixt Marriages, and to be unequally yoked with Heathens: Insomuch as their Language betrayed them not to be a genuine sort of the Jews, not of the right breed of the Jews: For they speak in the Language of the Jews, and in the Language of *Ashtod*. So it's their Sin, and a far greater to join Christ with Harlots, I mean, to yoke Christ and Anti-christ (as far as in them lies) together. And such there are, who would reconcile *England* and *Rome*, Protestantism and Popery. But they may as soon reconcile the *Artick* and *Antartick* Poles, considering that there are between us fundamental differences both in Principles and Practices: Christ will say one day as *Elias* doth to the Worshippers of *Baal*; *How long halt ye between two* 2 King. 18.
Opinions; If the Lord be God follow him,
but if Baal then follow him. So it may be
Mm 2 said;

said, why do People hanker between Christ and Antichrist? Why do they not plainly declare themselves what they design, that so we may know where to find them? But be assured that if Men neglect Christ and seek after other Lovers: If they leave the true Worship, and betake themselves to false Worship; they will pay dear for it. Let Men pretend what they will, if they have a Heart and a Heart, a double and a divided Heart partly between Christ and any other, Christ will not accept of their Love as genuine and right, but account it false and spurious.

4. Our Love to Christ must be sincere.

4. Our Love to Christ must be sincere and incorrupt without Hypocrisy, abstracted from all self-Interests, and sinister Respects. He that loves Christ must love him with a single, sincere, and incorrupted Spirit. Incorrupted I name; because I have the Apostle for my Warrant. Grace

Eph. 6. 24. *be unto all them that love our Lord Jesus Christ in Sincerity.* The Word rendred

ἐν ἀφθαρσίᾳ
Significa-
tur is, qui
nulla vi,
nullis pre-
cibus, nullis
illicebis,
i. e. a re-
cto abduci
patitur.
Gros.

for Sincerity signifies *Incorruption*: Such who are sincere and incorrupt abhor all mercenary Love and all verbal Complements. Between true Love and complementary Love, there's as wide and vast a difference, as there is between Courtship and Friendship. Christ ought to be loved for Himself, for his Beauty, Goodness, and

Ex-

Excellency. There's enough in Christ to enamour a Soul, and ravish it with Delights, notwithstanding all the hardships and sufferings which come by Christ. For one Beam of Christ's reconciled countenance and one glimpse of his Love will superabundantly recompence the greatest sufferings for his sake. Wherefore let us lay aside altogether all oblique aims, and collateral Interests, and in the simplicity and singleness of our Hearts love Christ with the most ardent Affection. The *Shechemites* embraced Circumcision upon a Politick Design, to compass in all the Cattel and Substance of the *Israelites*. The People followed Christ for the Loaves: And therefore the *Gadarens* petitioned for Christ's departute, because they were so affected with the loss of their Swine, inso-much that they preferred their Swine before a Jesus. A Man mentioned in the Gospel, pretended such respect to Christ, as he offered to follow him whether ever he went: But Christ who knew his Heart, discovered, that he only aimed at his own accommodations for a dwelling place, as may appear by Christ's Answer, Mat. 8. 20. *And Jesus saith unto him, The Foxes have holes, and the Birds of the Air have Nests, but the Son of Man hath not whereon to lay his Head.*

Gen. 34.

23.

Herein consists the high commendation of Love, when self is abandoned, and the Beloved is entirely embraced, and when we renounce all self Love, and in Sincerity set our Affection on Jesus Christ, then our Love is genuine and of the right stamp: For to love Christ for Himself and Holiness for its self is a constitutive difference of a Child of God, a divisive difference to distinguish a true from a counterfeit Lover, and one that loveth in shew and semblance, from him that loveth in reality and in Truth.

5. Love to
Christ
must be
constant.

5. Love to Christ must be constant and lasting; we must not love him by fits and starts, as humors take us, and as may serve most for our particular Interests: Both in Prosperity and Adversity, in a Storm as well as in a Calm, in days of Afflictions and Troubles (when Wars and Oppositions are multiplied) as well as in *Halcionian* Days of Peace and Tranquillity, our love must be one and the same, fixed on Jesus Christ. The Church was of such an excellent frame of Spirit, as to give thanks in a time of God's displeasure, Isa. 12. 1. *O Lord, I will praise thee, though thou wast angry with me.* Both in Prosperity and Adversity *David* had a fixed and an established Spirit. For when his Soul was amongst Lyons, and when *their Teeth was*

as Spears and Arrows, and their Tongues
sharp Sword. When his Enemies prepared
Nets and digged Pits for him, yet then he
professeth, *My Heart is fixed, O God, my
Heart is fixed, I will sing and give praise.*
And when he was in Prosperity he shews
the same excellent temper. *O God my
Heart is fixed, I will sing and give praise,
even with my Glory.*

Psal. 57. 7.

Pf. 108. 1.

Love is that grand lasting Grace. It
lasts unto Eternity. Faith and Hope
carry us (as I may say) to Heaven Doors
and there leave us, for when we enter in-
to Heaven our Faith is turn'd into Vision,
and our Hope is turn'd into Fruition;
there we shall enjoy the blessed Presence
of the Holy Trinity: But Love abideth
for ever. We shall always love God:
Our Love is here begun on Earth and
shall never be consummated till we per-
take of Eternal Glory. Wherefore then
whilst we live here in this World, let us
not abate a jot of our Love, but dayly
endeavour after Augmentations: Not-
withstanding Hardships and Oppositions
from the World, let our Love to Christ
be like the Love of *Jonathan* that abode in
its Strength. Love which holds out to
the end, which passeth through good re-
port and bad report; both through fair
and foul Weather: that's the Love which

will obtain Acceptance. Love will conquer Difficulties, as *Jacob's* did to *Rachel*, who thought many years but a few days because he loved her. Love to Christ will make us willing to pass through Fire and Water, and encounter Sons of *Anach*, and Beasts of *Ephesus*. Love will cause a Christian to be willing to bear and suffer any thing for Christ: Persecutions, Oppositions, and variety of Sufferings, try the Sincerity and Constancy of a Christian's Love to Christ, There's a constraining Power in the Love of Christ, which engageth all Christ's adopted Children to hold fast their Profession, to be faithful to Death, to account Christ All in all, and persevere in their Faith, so that Difficulties are as Whet-stones to sharpen a Believers Fortitude. And the Snuffers of Persecution makes the Saints Candles burn brighter. And thus in these five mentioned particular Tryals, I have represented our Love to Christ.

C H A P. XI.

*Containing an Use of Exhortation to labour
for the excellent Grace of Faith, and an
Use of Direction.*

THe fourth Use is for Exhortation. Use 4- For
Exhortati-
on to la-
bour for
Faith.
Is it so that Christ is only precious
to Believers, then let's hence infer one
grand Duty to labour for the excellent
Grace of Faith. Hereby we shall set the
highest value on Christ. Faith is an in-
strumental means to help us to know the
excellency of Christ: For Faith is an Eye
to behold Christ, Faith is a Hand to re-
ceive Christ, a Mouth to feed on him, an
Heart to believe on him. But we must
interpose this caution, that Faith receives
all of Grace, and Mercy, and nothing of
Merit. Faith embraces Christ, but Christ
first gives Faith to embrace him. Faith
rests and relies on Christ, but Christ sup-
ports our Faith. If we believe, he works
it in us, we must be thankful for what we
receive, and give God the Praise and Glo-
ry

ry of all. The Apostle gives an absolute determination, Eph. 2. 8. *For by Grace are ye saved through Faith, it is the gift of God.*

That our Endeavours, Affections, even the whole Man may be quickned to get this choice and excellent Grace of Faith. I shall lay down these ensuing persuasive Arguments in the following Section.

S E C T. I.

Containing persuasive Arguments to get Faith.

THAT I may use all the prevailing Arguments (as far as I apprehend) to get Faith, I shall insist on these following.

Arg. 1.
Faith is
the condi-
tion of the
Covenant
of Grace.

1. Faith is a condition of the Covenant of Grace. The Covenant of Works was, *do this and live*, none but Christ who is God and Man could perform this Covenant. The Covenant of Works will not abate us a Transgression in the least title: It exacts perfect Obedience, and curseth the Transgressor. *Who continues not in all things,*

Gal. 3. 10.

things, which are written in the Book of the Law to do them: But the Covenant of Grace runs, *Believe and thou shalt be saved.* The Law sheweth us our Sores and Wounds: the Gospel applyeth Sovereign healing Plasters. The Law like a Serjeant arrests and shuts us up, and so hampers us that we cannot possibly escape. The Gospel sets us at Liberty, Gal. 3. 22. *But the Scripture hath concluded all Men under Sin, that the promise by Faith of Jesus Christ might be given to them that believe.* Who then can lay any claim to this Covenant but the true Believer, God accepts the Faith of a Believer through Christ's Merits, instead of legal Obedience: Wherefore we read of that *Righteousness which was of Faith*, which is a Righteousness imputed by Christ's Righteousness, even a Righteousness without us, which is our Justification. And here's the great privilege of a Believer; That he is justified by the Righteousness of another, and not by any Righteousness of his own, but only by the Righteousness of Christ by imputation: By Christ's Merits; of Unrighteous we are made Righteous. For saith the Apostle, 2 Cor. 5. 21. *For he hath made him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him.* So that hence it's evident that He was

Αλλὰ οὐ
νόμοις
Lex veluti
fit com-
plexa, con-
cluseritque
omnes in
peccatum,
peccatu-
rum virsus
ostendit.
Oecum.
Rom. 9. 20.

accounted a Sinner by Imputation, for he imputed our Sins unto himself, and we are accounted Righteous by Imputation, for he imputes his Righteousness unto us. Here then appears Riches of Mercies, that Evangelical Righteousness is accepted instead of Legal Righteousness. Christ's Wisdom makes amends for our Folly: Christ's Obedience for our Disobedience, and Christ's absolute Perfection, for our manifold Imperfections.

Now the Believer only hath interest in the Covenant of Grace. Covenants essentially include Conditions. The Covenant is a free Covenant, a free Gift, and of free Grace. The Condition on our part is Faith, but the Condition as well as the Covenant are given of God. Take heed therefore O Christian that thou Sacrifice not to thine own Net and Dragge: O do not trust to thy own Strength and Ability, as if thou wert able to perform this Condition: For the best of Believers by their own Strength are no more able to believe, than to perform the Commandments. Both to *will* and to *do* are the work of God. And as *Chrysostome* observes, God gives the very propension and inclination to will. Faith indeed is the Believers Act, and it's his duty to believe, but it's God's Gift; Faith is a lively Motion working

Phil. 2.13.
Κὶ θεὸς ἐν-
μὴν ἡμῶν
παραδίδω-
ται. Chryf.

king upon a Believers Heart, but this Motion is powerfully wrought by the Assistance of God's Spirit. Whoever thou art, if thou believest give God the praise of working this Beliet in thee: For God enables thee to perform what he requires, and thou couldst not do any thing acceptably unto God, unless he first gave to thee what he commandeth of thee. Hence the Apostle tells us, that *We are buried with him in Baptism, through the Faith of the operation of God, who hath raised him from the dead.* The self-same Power that raised up Christ from the Dead, must raise us up to believe in Christ.

2. Faith is an instrumental means of our Union unto Christ. Betwenn Christ and us there must be an Union, before there can be an Imputation of Righteousness. We believe before we are Justified. How Justification may be (as some suppose) *ab Aeterno*, I can no more conceive than Glorification is, (such is in the secret Decree of God.) That Faith goeth before Justification is evident from Gal. 3. 24. *The Law was our School-master to bring us unto Christ, that we might be justified by Faith.* We believe that we may be justified, Christ is said to be of God, made unto us Wisdom, Righteousness, Sanctification, and Redemption. It's said unto us who were first united

unto

Col. 2. 12.

Arg. 2.
Faith is an
Instrumental
Means of
our Union
unto Jeshu
Christ.

Eph. 3. 17.

Eph. 5. 31.

Ut indicet
ad istam
Spiritus

unitatem
opus esse so-
lidū et con-
stanti co-
hesionē,
qualis est
membro-
rum in cor-
pore, &
ramorum
in arbori-
bus, Musc.

Phil. 3. 21.

unto Christ by Faith; That is that which the Apostle prays for, *That Christ might dwell in their Hearts by Faith.* As there is a substantial Union between God the Father and God the Son, so there is a Mystical Union between Christ and all his Members. This (as the Apostle saith) is a great Mystery concerning Christ and his Church. And this Union the Apostle declareth farther, 1 Cor. 6. 17. *But he that is joined unto the Lord is one Spirit.* The Spirit on God's part, and Faith on our part (which Faith we could not have, unless God first gave it) makes up this Union between us and Christ, i. e. a Mystical Union. And by vertue of this Union we participate of Juice and Nourishment from Christ, as the Branch doth from the Vine, and receive influence as a Member from the Head, and we receive Supportation and Strength, as the Building from the Foundation. Farther yet in the very Grave we shall yet remain united to Christ. For Christ will be with us in the Grave. Every Saint is a part of Christ's Body, and not one Member can be wanting, otherwise (which is impossible) Christ's Body would not be compleat. And these Bodies of ours, (if they be the Bodies of true Believers) they shall be made like unto the glorious Body of Jesus Christ.

This

This Union is the ground of Communion with Christ. There's a mutual Union and Communion between Christ and his Members, for in Christ there's a fulness, *and of his fulness we receive Grace for Grace.* Joh. 1. 19.

There's in Christ fulness of Wisdom to Counsel us, and of Mercy to pardon us, of Righteousness to justify us, and of Holiness to sanctify us, and of Eternal Glory to make us happy to all Eternity. The Head takes care of all the Members. Christ the Head of his Church will not leave it destitute of Supplies and continual Influences from him. Now it's Faith that makes particular application of all the benefits of Christ. By Faith we draw virtue from Christ, and fetch Supplies from him. In hearing, by Faith we taste the sweetness of God's Word: In praying, by Faith we have a sacred Communion with God, and receive a gracious answer of our Prayers; In receiving the Lord's Supper, by Faith we feel Strength and Help for the subduing of our Corruptions. So then Faith is an Instrument that makes Christ and all his Benefits our own by particular Application.

3. Faith gives us Victory over all our Enemies. There are three grand Enemies of our Salvation, viz. the Flesh, the Devil, and the World.

3. Faith gives us Victory over all our Enemies.

1. The

The first
Enemy is
the Flesh.

*Inter am-
plexus
strangulat.*

*Τὸ σφονί-
μα τῆς σα-
ρὸς ἐστὶν
ἐὶς Θεὸν.
Rom. 8.7.
Hic obser-
vamus ho-
minis vo-
luntatem
divine vo-
luntati per
omnia ad-
versari.
Calv.*

1. The Flesh (*i. e.*) corrupt Nature is a grand Enemy, always plotting destructive Designs against us, and the harder it is to be avoided, because it is an inbred Domestick Enemy, an Inhabitant that lieth in our Bosom, like the *Syren* it lulls us asleep, and then devoureth us, it kisseth and kills, embraceth and strangles, and when it maketh the most fair and plausible pretences, then it intends the most mischief. It's an Enemy to God, even *Enmity* it self in the abstract. We read of the miserable estate of unregenerate Men, who have this grand Intamy stamp on them *fulfilling the desires of the Flesh*: In the Original it's τὰ θελήματα τῆς σαρκὸς Eph. 2. 3. *The Wills of the Flesh*, plainly shewing that the Flesh hath a commanding Will requiring Obedience. And the Flesh hath an enticing alluring way to entice Sinners, and draw them with all alluring Persuasions to follow that way that leads to Destruction. For we read of Seducers that *they allure through the Lusts of the Flesh*, 1 Pet. 2. 18. The Expression is emphatical ἀλλεῖξεν: They lay a bait and so allure to the rnine of those that take it. We must beware of the Baits of the Flesh, least if we swallow them we be choaked by them. Many Diswasives the Scripture gives against lusting, loving and live

living after the Flesh. It's the Apostles charge, & entreaty both, 1 Pet. 2. 11. *Dearly Beloved, I beseech you as Strangers and Pilgrims abstain from fleshly Lusts: And there's a strong Argument added to persuade in the following Words, which war against the Soul.* The Flesh sets it self in battel array, and useth all the battering Engines which it can invent, that it may conquer the royal Cittadal of our Immortal Souls. Other diswatives which the Scripture useth against the Flesh are, Rom. 8. 6. *To be carnally minded is Death.* And Rom. 8. 8. *They that are in the Flesh, that is, they that abide in the state of unregeneracy, they cannot please God. And Flesh and Blood cannot inherit the Kingdom of God.*

1 Cor. 15.
50.

Now having discovered our Enemies, let's prepare to encounter with them, and the Weapon which we must use is Faith: For Faith is an Instrument to subdue our selves even unto our selves, even corrupt self unto renewed self. When thy pretended Friend (*i. e.*) thy Flesh, but rather that real Enemy, which (as I may compare) is as a Snake, which is in thy Bosom; I mean corrupt Nature enticeth and allureth thee to Sin, and assaults thee with renewed Forces; fight by a strong Faith against this dangerous Enemy: so through the strength of God thy corrupt self will

be subdued unto thy renewed self, (ziii.)
the Flesh unto the Spirit.

A second
Enemy is
the Devil.

Eph. 6. 16.

2 Pet. 5. 8.

2 Cor. 10.

Esto Diabo-
lus magni-
poteris,
nunquam
eris Omni-
potens.
Luth.

A second Enemy is the Devil. The Devil throws Darts, and not ordinary Darts, but fiery Darts: Wherefore the Apostle exhorts us *above all taking the Shield of Faith, wherewith we shall be able to quench the fiery Darts of Satan.* The Devil is a potent Adversary compared to a Lyon for Strength; and not to a Lyon penned up in his Den, but to a raging Lyon; not a sleepy, but a roaring Lyon; not a lazy, but an industrious Lyon; and industrious to act Cruelties. Wherefore the Apostle's caution is both reasonable and necessary, 1 Pet. 5. 8. *Be sober, be vigilant, because your Adversary the Devil, as a roaring Lyon walketh about, seeking whom he may devour.* And what's the Weapon offensive and defensive against this potent Enemy? The Apostle prescribes it, ver. 9. *Whom resist stedfast in the Faith:* This Adversary hath strong holds. And the Weapons of our Warfare are not Carnal, but mighty through God, to the pulling down of strong holds. Luther used to say. *Although the Devil could do great things, yet he shall never do all things.* This Adversary is a subtil Adversary: He hath Devices, Methods, Snares, and Depths. He is an inveterate and long experienced Enemy;

He

He useth all the Sophistry and subtil devices to seduce Mankind. To Envy he adds Lyes, and to Lies malicious Prosecutions, and the most exquisite arts of cunning conveyance to destroy precious and immortal Souls. How necessary is it for us to be always ready armed with the Divine Panoply, even the compleat Armour of a Christian, viz. *The Girdle of Truth, the Breast-plate of Righteousness, the Shoes of the Gospel of Peace, the Shield of Faith, the Helmet of Salvation, and the Sword of the Spirit.* Let us fight with these Weapons, and we shall overcome. Let us *resist the Devil, and he will flee from us.* Notwithstanding all the Arts of Legerdemain and the cunningest sort of Sophistry which Satan useth, a well grounded unfeigned Faith (which worketh by love, and purifieth the Conscience, and which relyeth and stayeth upon God's Promises) this Faith under God will conquer Satan's subtile Machinations. This is the Faith which will be victorious. Such a Faith joined with fervent Prayer was in *Luther*, who fasted and prayed for a young Man at *Wittenberg* who had given his Soul to the Devil: Whereupon the Devil threw in the Indenture through the Window. Let Faith hold out, and let the strength of Faith act vigorously, then will

Eph. 6. 14, 15, 16, 17.

Jam. 4. 7.

Persuasive Arguments

the Temptations of Satan be quickly vanquished.

3. Enemy
is the
World.

3. Enemy is the World, with all its Riches, Honour, Grandeur, Pomp and Bravery: These tempt and allure Men to Conformity to them. The World throws to one a Ball of Pleasure, to another a Ball of Honour, to a third a Ball of Profit, and exceeding great Riches. O! what sweet melodious Musick doth the World play, and how doth it bewitch Multitudes to dance after the World's Pipe, and how many are there who for the fruition of a few paltry Delights of this present World have hazarded their Souls to all Eternity? What way then is their left to get Victory over the World? The Apostle informs us, 1 John 5. 4. *This is the Victory that overcomes the World, even our Faith.* Where Faith is principled in the Word of God, it will prevail with a Christian *not to be conformed to the World: And not to love the* 15. *World.* Faith will help a Christian to live above the World, and to mind heavenly things, and to have his Conversation in Heaven. And thus through the strength of Faith being acted and enlivened by the strength of Jesus Christ, we get Victory over our Spiritual Enemies, viz. *the Flesh, the Devil, and the World.*

Rom. 12. 2.

1 Joh. 2.

4. Faith

4. Faith gives us a Title to, and Interest in the Divine Promises. All the Promises are made in Christ, and in him they are *yea and Amen*. Now Believers have only a propriety in the Promises: without Faith we can lay no claim to any Promise. *Godliness* (saith the Apostle) *hath the Promise of this Life and that which is to come*. There's a love of Beneficence, whereof all Creatures are partakers: Not the least creeping Creature but tastes of God's Bounty: God feeds the poorest Creature. This is a general Providence which extends to all good and bad, just and unjust. The Sun shines on the unjust as well as on the just, through God's common Bounty. But how many Curses, Forfeitures, and Variety of Mischeifs befall wicked Men, so that their Bread is Gravel, their Table their Snare, their Bed a Bed of Thorns; They have outward Riches, and no Man should rob them because they are wicked, yet they have them unsanctified, they have not God's reconciled Countenance to comfort them. Therefore *Luther*, speaking of the *Turkish Empire*, saith, *that as great as it is, it is no more than a Crum of Bread, which the Father of the Family gives to his Dogs*. Whatsoever wicked Men have is *ex largitione*, of common Bounty and by vertue of a gene-

4. Faith gives us a Title to, and Interest in the Divine Promises. 2 Cor. 2. 10. Tim. 4. 8.

Turkium Imperium quantum est, est nisi mica Panis, quam Pater Familias proficit suis Canibus. Luth.

ral Providence. But Godly Men enjoy all their Substance, *ex speciali Providentia & Promisso*. They have Christ with all their worldly Enjoyments. They receive all outward things in Mercy, and sanctified. Not a Bit of Bread a Believer eats but it is by vertue of a Promise: Wherefore Faith helps a Believer in all Streights and Difficulties, to apply the Promises for his Supportation and Consolation.

○ Poor Persons plead their wants and pressing Poverty: But Faith answers all Objections by proposing the Promises, one is, Psal. 35. 9, 10. *O fear the Lord ye his Saints, for there is no want to them that fear him: The young Lions do lack and suffer hunger: But they that seek the Lord shall not want any good thing.* Another is, Psal.

84. 11. *The Lord God is a Sun and Shield, the Lord will give Grace and Glory, no good thing will he withhold from them that walk uprightly.* A third is, Matth. 6, 33. *But seek ye first the Kingdom of God, and his*

Righteousness and all these things shall be added unto you. A fourth Promise is, Rom.

8. 32. *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things.* And

that one Promise may be added, *ex abundantia*, the last but not the least of what hath been already mentioned, viz.

Heb.

Heb. 13. 5. Let your Conversation be without Covetousness, and be content with such things as ye have, for he hath said I will never leave thee nor forsake thee.

Those five Negatives have the force of the strongest Negation. Consider that all the Faithful are the Household and Family of God, and he is never a whit the poorer by maintaining Multitudes. Rich Men may decrease in their Estates by being over liberal to others: this the Orator approves as a very great folly. But God by giving wasteth not. The Sun looeth no light by communicating Light to others: For its Light cannot be wanted. The Fountain looeth no Water by giving Water to Streams. Now God is a Light never extinct, a Fountain never exhausted, all the Granaries, Treasures, Cattle on a Thousand Mountains, and all the Hearts of Men, are at Gods disposing, and he orders them all for the supply of his People. There's no deficiency, nor weakness nor Poverty in God.

All the Promises are the Believers Inheritance, or Magna Charta, for Heaven: They are so many Wells of Salvation. And Faith through Gods Gift is a Bucket to draw Waters of Consolation out of those Wells. All the Promises are as so many Breasts of Consolation, and Faith is as a

were a Mouth to suck Milk out of those Breasts.

Wherefore in all Conditions inward or outward, let Faith act on Promises, and depend on them, and by experience a Believer will find ground of singular support and comfort in the Promises.

5. Faith gives us an insight into Heaven, and a Prospect of Eternity.

* A Reverend and eminently learned Divine gives his conjecture that at that time when Paul was Stoned, he was in a Trance, and saw the third Heaven.

The Reason of his Supposition he gives, because the self same Year that Paul was Stoned, he was caught up in to the third Heaven. *A. B. Usher.*

5. Faith gives us an insight into Heaven and a prospect into eternity, *Paul* was wrapt up into the third Heaven and by Faith had a forerast of those unspeakable Joys. *Stephen* by the Eye of Faith (though the Stones were about his Ears) saw the Heavens opened, and Christ standing at the Right Hand of his Father. *Jab* on the Dunghill when he was scraping himself with a Pot-shred by the eye of Faith saw his Redeemer. By Faith *Moses* amidst all the Reproaches and Cruel Bondage in *Egypt*, saw the recompence of reward. Faith is the Eye, whereby we peep through the Curtains of Mortality, and take a view of the Glory of Heaven. By Faith we enjoy Communion, with Father, Son, and Holy Ghost, we receive the first Fruits of that plentiful Harvest, earnest, or part of payment of a greater Sum, which we shall receive in Heaven. The

Glory which is to be revealed is apprehended in part in this Life, by true Believers. We have a pledge and some foretasts of the Glory in Heaven. What necessity then is incumbent on us to get this Grace of Faith both as to the truth and growth thereof? We have such daily need of Faith as we cannot live without it. When we pray, Faith makes us successful; when we hear the Word, Faith helps us to profit; when we suffer Affliction, Faith helps us to be Patient. In a Word, in disputation Faith makes us comfortable; in Tryals and Encounters, Faith makes us so courageous as to *stop the Mouths of Lyons, quench the violence of Fire, &c.* In Life Faith makes us fruitful, and in Death Faith makes us Victorious. And whilst we live in this World Faith helps us to a Prospect of Heaven. As the *Israelites* saw a glimpse of *Canaan*, though a far off, whilst they were in the Wilderness; so a true Believer by the Eye of Faith sees the Heavenly *Canaan*. He enjoys a Sacred Acquaintance and Communion with God in his Covenants, Promises, Gracious Influences, so that by Faith we enjoy an Heaven upon Earth, (i.e.) some foretasts of that Eternal Happiness which is reserved in Heaven for us.

How to get
Faith

Heb. 11:33-34

How to get
Faith

How to get
Faith

SECT.

S E C T. II.

Containing an Use of Direction.

Use 5 for
Direction
how to get
and in-
crease
Faith.

Seeing then (as it's evident by the premises) that only true Believers set a high estimate upon Christ, and Faith is essentially requisite to get and keep so high an estimation of Christ. I shall now proceed to the 5th. Use, which is for Direction, how we may get, and increase Faith. To this purpose, I shall prescribe some means partly internal, and partly external both exceeding necessary.

The Spi-
rit is an
internal
means of
getting
Faith.

First for Internal Means, and that is the Holy Spirit of God. Faith is a Divine Habit infused into the Soul by the Spirit of God. Hence we are said to have *the Spirit of Faith.* 2 Cor. 5. 13. The Spirit doth not stand in need of Moral Persuasions to excite us to Faith leaving it to the Indifferency of our wills and understandings whether we will chuse, or refuse, assent, or dissent: But the Spirit of God works powerfully and irresistably, and of unwilling makes us willing by antecedent

*Volentem
prævenit
ut velit
volentem
subsequitur
ne frustra velit;*

Arg. de Grat. & lib. Arg.

SECT.

Grace,

Grace, & of willing makes us more willing by Subsequent Grace. The Seeds of Faith are not sown in our Nature. We are Dead as were those dry Bones, mentioned by *Ezekiel*, until the Spirit of God infuse vital Operations into the Soul. The Beginnings of Augmentations and finishings of our Faith all proceed from the Operations of the Spirit of God. Where this Spirit is, it opens the eyes of the Mind, that so we may understand the infinite value of Christ, and the absolute necessity of Faith to make particular application of him unto our selves. Faith is a wise gift of God, and it makes Believers wise unto Salvation. Faith and knowledge are hand-fasted and may not be separated. *Joh. 17. 3. This is Life Eternal to know thee to be the true God, and him whom thou hast sent Jesus Christ. There can be (saith a Learned Author) no Knowledge without Faith, nor any Faith without Knowledge.*

2. The Spirit of God as it opens the eyes, so it inclines the will to yield ready Obedience unto Christ. As soon as Divine Light breaks in upon the Soul by the powerful illumination of the Spirit, then by the assistance of the same Spirit, the will is made pliable and willing, and becomes as swift in it's Motions as *the Chariots of Aminadab*, to embrace Jesus Christ with

ἡ δὲ ἰσχυρία
τοῦ ἀγα-
ποῦ
ἡ δὲ ἀγα-
πὴ
ἀνευγνώ-
στως,
Clem. Alex.

Directions to get Faith

Cant. 6.

12.

John 6. 44.

Cant. 1. 4.

with the Arms of Faith. Now we cannot come to Christ, *unless the Father draw us.* Wherefore the Spouse prays, *draw me, and I will run after thee.* Though we are not to be accounted as meer Stocks, and Stones; (Because God hath endew'd us with a reasonable Soul, and the faculties of understanding and Will) yet unless we be assisted with Supernatural strength, we cannot perform any Supernatural works: We must fetch strength from Heaven, otherwise we cannot perform any Spiritual action in a Spiritual manner, But being prevented and assisted by Divine Grace, we can cooperate through the assistance of that Strength, as the Apostle professeth. Phil. 4. 13. *I can do all things through Christ that strengthens me.* We cannot understand any saving Mystery, till the Spirit inlightens us, neither can we will any good thing till the Spirit of God inclines us: But by the assistance of the Spirit we have our eyes opened to discern what is good, and our Wills inclin'd to act what is good. Having mentioned the Internal means of getting and increasing Faith,

External
means of
getting &
increasing
Faith.

I come now to the External means, and they are three, the Word, Prayer, and the Lords Supper.

1. The

1. The Word is an External means both to get and increase Faith: and we are to consider the Word in a threefold Capacity as it is Read, Preached, and Meditated on; and in all these respects the Word exceedingly conduceth both to the begetting and encreasing of Faith.

1. The Word is a means to get and encrease Faith.

1. The Word read is an Instrumental means both for the begetting and augmenting of Faith. *John Huss* (whom *Luther* calls *Sanctissimum Martyrem*) was Converted by reading of the Scriptures. Reading of Scriptures in publick Assemblies is an Ordinance of God, and anciently practised, for we read. *Neh. 8. 8. So they read in the Book, in the Law of God distinctly, and gave the sense, and caused them to understand the reading.* It's our Duty likewise in our private Houses, and in our Closets to read the Word of God. *Joshuah*, a great General, is Commanded to read the Book of the Law: His Military Employment allows no dispensation from reading of the Book of God. He (notwithstanding his great and weighty affair) was in-join'd both to speak of, and Meditate in the Law of God Day and Night, *This Book of the Law shall not depart out of thy Mouth, but thou shall meditate therein both Day and Night, that thou may observe to do, according to all that is Written therein, for then*

1. The Word read,

Josh. 1. 8.

Deut. 17. *then thou shalt make thy way prosperous, and thou shalt have good Success,* The Book of Books, Kings themselves must read: *And it shall be when he sitteth upon the Throne of his Kingdom, that he shall write a Copy of this Law out of a Book, out of that which is before the Priest and Levites. And it shall be with him, and he shall read therein all the Days of his Life, that he may learn to fear the Lord his God, to keep all the words of this Law, and these Statutes to do them.* The Holy Scripture is the Rule of the Government, and the Conversation of the greatest Potentates. By keeping close to the Rule of Scriptures, they both learn to govern well, and live well. We read Acts 15. 21. *For Moses in old time hath in every City them that Preach him, being read in the Synagogues every Sabbath day.* The meaning I suppose to be this, that after reading an Exposition was given of the sense and meaning. It concerns all sorts of Persons to read the Scriptures. It's the Peoples Duty (though Popish Priests Sacrilegiously Rob the People of the reading of the Scriptures) to read the Scriptures, there's an expresse charge given. Deut. 66. 7, 8. Deut. 31. 11, 12. And Christ gives a strict command, *Search the Scriptures, for in them ye think ye have Everlasting Life, and they are they which testify of me.* The Apostle

Joh. 5. 39.

stle Paul chargeth Timothy to give attention unto reading: If then we would get
 Faith in Christ, we must read and study the Word of God. Every one is bound
 to believe with an Explicite Faith and not to take things upon trust by an implicate
 Faith from *Popish* Priests: We must see with our own eyes (as the Spirit of God
 hath opened them) and not trust upon the *Popes* Spectacles. It's a great Sacrilege in
 the *Pope* and his Adherents to keep the Scriptures from the sight of such (as they
 call Lay People) It was in *Q. Maries* days Prohibited to read the Bible, and some
 for reading of it were brought to trouble, as *William Hunter*, and others, as in the
 Acts and Monuments stands upon Record. And *K. Hen.* Eighth made a severe Law
 against the reading of the Scriptures in *English*. *Bellarmino* denies the reading of
 Scriptures to all, so doth *Molanus*, *Costerus*, *Stapleton*, and others of that Bran. But
 are not People commanded to try the Spirit. 1 Joh. 4.1. and to prove all things, and
 to hold fast that which is good. 1 Thes. 5.21. But how can they do this unless they
 search the Scriptures? Let us than consider it's our Duty, and make it our business to
 hear the Word read in Publick Congrega-
 tions, and to read it frequently when we
 are in private. Let's both hear and read
 with

Tim. 4.

13.

Fox AAs
 and Mon.
 Q. M.

Catholica
 Ecclesia
 statuit ne
 passim om-
 nibus con-
 cedatur
 Scriptura-
 rum Lectio.
 Bellarm.
 L. 2. de
 verbo Dei.

Directions to get Faith

with a serious reverential frame of Spirit:
Let's in reading compare the Old Testa-
ment with the New, how the Old Testa-
ment abounds with Prophecies and Pro-
mises concerning *Christ*, and how the New
Testament makes Performances of them.

2. The
Word
Preach'd.

2. As we must read the Word, so we
must with due regard hear it Preach'd.
The Word read is sound and solid, and con-
tains a sincere Milk, but something like the
Milk suckt out of a Sucking Bottle, which
through our weaknesses and dull Appre-
hensions may sometimes be dispirited:
But the Word Preach'd is like the Breast
Milk: It being deliver'd with Power, and
viva voce, is like the Brest Milk most Nu-
tritive. Though God can work without
means, yet ordinarily he vouchsafes his
Blessing upon the Word Preach'd in the de-
monstration of the Spirit and Power. The
Preaching of the Word is call'd *the sword*
of the Spirit, the Arm of the Lord, the
Power of God unto Salvation, the Word of
Reconciliation, It's an exact Critick of the
thoughts, It divides between the Joynts and
Marrow: There's no such exact Inquisi-
tor as the VVord Preach'd: It will find
out a Sinner in the Croud and tell him
thow art the Man. Though the Preacher
knows nothing of such and such secret
Crimes, whereof the Sinner is guilty (for
on

no Man hath acquainted him with them, yet the word of God meets with the Sinner, and by the powerful Ministry of the word the most secret sins are discovered, the most hidden works of darkness are brought to Light. Some, when such sins have been Preach't against, have discovered their Murthers Committed long before. The Power of the word hath so prevail'd that the most secret Sinner hath been discovered, and with a troubled Spirit hath address'd himself to the Preacher by acknowledging of his Sins, and begging Prayers and Counsels for his Souls edification. Neither Mountains nor Castles, neither Rocks nor Foretresses can be able to withstand the conquering Power of the Word of God. If than we would get and increase Faith. We must attend at the Posts of *Wisdomes Gate*, and (as *Barthimæus* did) we must lie in the way where *Christ* comes by. We must wait at the Pool of *Bethsda*, where the Angel will come and stir the Waters. We must neglect no Sermon, for that Sermon, for ought we know might be a means of our *Conversion* or *Confirmation*. The Apostle tells us, *Rom. 10. 17. Faith comes by hearing, and bearing by the Word of God.* Therefore if we would get Faith, we must attend with all reverence and diligence unto the Ministry

Directions to get Faith

nistry of the Word. Faith is like Oyl to the Lamp, as it causeth it at first to give light, so by additions of supplies it keeps it Burning. Therefore let's neither absent our selves from the Word read, nor from the Word preach'd. Both are Instruments to get and increase Faith.

3. The
Word Me-
ditated.

Pfal 4. 4.
Luk. 2. 19.
J. r. 8. 6.

3. Both to reading and hearing let's joyn Meditation, otherwise we may loose the fruit of our Labours. Meditation is the Spiritual Digestion of the Soul: It consists in a *Communing with our own Hearts*, a *pondering*, a calling our selves to an account, and asking the Question, *What have I done*: It's a ruminating, digesting, a making what we hear or read our own by a particular application. 'Tis true the work is difficult, it is as it were the climbing up a great Hill, but it's exceeding profitable and comfortable. For this Meditation is a Divine Contemplation whereby we have a view and Prospect of Eternity. It's the Wing of the Soul, by help whereof it soars aloft as high as Heaven. Wherefore that we may profit by the Word read and by the Word preach'd, we must exercise our selves seriously and frequently in this Divine art of Meditation. This was the frequent practice of *David* to Meditate on God *in the night watch*. He both Meditated on the Word of God
and

Pf 63. 6.
Pf. 119.

and increase it.

211

on the Works of God. He awakened with God in the Morning, and lay down with him in the Evening by heavenly meditation. The Character he gives of a blessed Man is, that *his delight is in the Law of the Lord, and in his Law doth he meditate day and night.* This was Isaac's practice to meditate in the Field at the even-tide. He went out and sequestered himself from other Company, that he might enjoy Communion with God. This then is the choice and excellent means for Christians to thrive in Faith, Love, and all the Graces of the Spirit, and to be good Proficients in the School of Christ, when they addict themselves unto frequent and serious Meditation.

Psal. 1. 2.

Gen. 24.
63.

A Second External Means both of getting and encreasing Faith is Prayer. Faith is worth the asking for: Let's then be earnest and solicitous to the Throne of Grace to obtain it. Let's pray with the Disciples, *Lord increase our Faith*; For he that hath true Faith is desirous of accessions thereunto: He finds many things wanting in his Faith, and therefore he prays for daily Supplies and Augmentations. Let's pray as the Man in the Gospel did; *Lord I believe, help my unbelief.* There may be the Root of the Matter; even true Faith in a Christian, yet he is sensible of

2. Prayer
is a means
of getting
& encreasing
Faith.

μαρτυρῶ
τῆς
πίστεως.
1 Thess. 3.
10.

Directions to get Faith

his Unbelief. He apprehends the remainders of Infidelity vexing him as a broken Bone, he meets sometimes with Fears Doubtings and Perplexities, distracting Thoughts, but these things are his Burthen and a Perplexity upon his Spirit. Herein consists our Duty to be much in Prayer, that God would give us the Spirit of Faith. The Spirit is promised to those that ask for it. And it's the Spirit that works Faith in us, and Prayer is an Instrumental means to get the Spirit. God promiseth his Spirit, Luke 11. 13. & Matthew 7. 11. *He promiseth to give good things to them that ask him:* which evidently shew that God by giving his Spirit gives all good things. Let's then be quickned to our Duty to pray in Faith, and to pray for more Faith, and then we shall be sure to speed, Matth. 21. 22. *And all things whatsoever ye shall ask in Prayer, believing ye shall receive.* Go then to God and complain of thy unbelieving Heart, mourn for it, be earnest and importunate for Faith. As Rachel cryed out, *Give me Children or else I die;* so cry out Lord, give me Faith or else I am undone. Lord strengthen my weak Faith; quicken my dull Faith: thus making our application to God in the Name of Christ, we shall receive a gracious Answer.

3. The Sacrament of the Lord's Supper is a great means to confirm our Faith: It's to be necessarily presupposed that before we come to the Lord's Table we must have Faith, otherwise we cannot discern the Lord's Body. There is a great difference between the Word, and the Lord's Supper: For the Word both begets and encreaseth Faith, but the Lord's Supper ordinarily encreaseth Faith where it was begun before. The Sacrament is a Seal, and God doth not set his Seal to a Blank. An ignorant Person is as a Blank, and he hath no right to approach unto the Lord's Supper. An ignorant Person is more fit to go a grazing with *Nebuchadnezzar* amongst the Beasts of the Field, than to participate of the Sacramental Elements of Bread and Wine: exhibiting Christ Sacramentally to the Faith of true Believers. And profane Persons are uncircumcised in Heart. No uncircumcised Person ought to participate of the Passover, neither may the uncircumcised in Heart, any debauch'd scandalous Liver presume to approach unto the Lord's Table. There was but one Man who came without a wedding Garment, and Christ found him out and doom'd him to Judgment. Such then as walk in their Pollutions, and with profane Hands and Hearts receive the Holy Eu-

3. The Sacrament of the Lord's Supper is a great means to confirm our Faith.

charist expose themselves to dreadful Judgments both temporal and eternal, 1 Cor. II. 28. *For he that eateth and drinketh unworthily, eateth and drinketh Damnation unto himself, not discerning the Lord's Body.* It's of absolute necessity that we should labour for Faith, pray for Faith, read the Word, hear it preached and meditate on it, that we may get Faith. And upon survey of our Hearts and diligent Inquisition, when we find our Faith weak and flagging we should adde more unto our Prayers, and apply our selves to the sealing Ordinance of the Lord's Supper. Sometimes we may not meet with God in the Word read: our dulness may not apprehend the manifestation of God's gracious Countenance unto our Souls. Therefore we must apply our selves to the Word preached: It may be through our inadvertency and distractions, we may not meet with God in the Word preached. Let's then fall upon our Knees in earnest Prayer: It may be God may hide his Face from us. Some *Jonah* we must cast over Ship-board, and then there will be a Calm: Some *Achan* must be ston'd and then the Valley of *Achor* will be a Door of Hope. And to hearing, reading, and praying; let's with preparation receive the Holy Sacrament, Before we go thither

ther let's do as the *Jews* did in case of Leaven ; They first made diligent inquisition, and took a Candle and searched every Corner throughout : Having found Leaven they cast it out : And if they found none, they took a voluntary curse upon themselves, if willingly they left any Leaven in their Houses. Let us go and do likewise : Let us light up a double Candle, *viz.* the Candle of the Word, and the Candle of our own Consciences, then upon discovery of any Sin, let's loath abhor and cast it out, and willingly allow our selves in no Sin. When we receive the Lord's Supper we either do, or I am sure should do so, even enter into a solemn Covenant to amend our Lives : And how much is our Faith strengthened by the Reformation of our Lives ? For Faith and Obedience, Faith and purification of the Heart go together, and cannot be separated. Thus I have shewed both internal and external Means of getting and encreasing Faith.

C H A P. XII.

Concluding with the sixth Use for Consolation.

Use 6.
For Con-
solation.

AND now to put a period to this Treatise, I shall close with a Word of Consolation unto all true Believers, the adopted Children of God. They esteem Christ precious, his Ordinances precious, his Ministry, and all his Members precious, his Day, *i. e.* the Lord's day Sabbath, they esteem precious, and account it the delight of their Souls; to such as these I shall apply an Use of Consolation upon a double Ground.

1. Because they are precious in the account of Christ; hence they ground their Comfort.

2. From the choice and Fruits which they receive from Justification by Faith in Christ.

1. All true
Believers
are preci-
ous in
Christ's e-
stimation.

1. All true Believers are precious in Christ's estimation. Christ first prized and valued them, making them precious by

by the application of his precious Merits, before they knew how to prize him: Christ first loved them before they loved him. Now if a Creature, a Man, can set such an high price on Christ, after Christ hath enlightned him to discern his inestimable Dignity; O! how much more doth God the Father prize Christ his Beloved Son in whom he is well pleased? And if we honour Christ he will honour us. Let us therefore take a narrow view, and thence make a Judgment, how precious all true Believers are in the Eyes of Christ. This shall be evidenced in these four Demonstrations. 1. Christ gives precious Names unto all true Believers. 2. Believers have interest in Christ's precious Merit. 3. They have the precious influences of his Spirit. And 4. Christ assures them of a precious Inheritance of the Kingdom of Heaven. In all these respects it will abundantly be evidenced, *That all true Believers are precious in the estimation of Christ.* For a distinct enlargement of these Particulars.

SECT.

S E C T. I.

Proving that Beliebers are precious in the account of Christ, and this is a ground of their Comfort.

Demonst. 1.

THere are in Scripture several precious Names given by God the Father and God the Son unto all true Beliebers.

1. Beliebers have precious Names.

1. They have precious Names sounding forth Bowels of Affection.

2. Precious Names of Honour and Dignity.

1. Names of Affection.

Heb.

Mat. 12.

50.

Joh. 10. 28.

Luke 12.

36.

Joh. 21. 15.

Jer. 12. 7.

Gen. 24.

31.

Cant. 1. 2. 2.

1. Christ gives Beliebers precious Names full of Affection: He calls them *Children, Friends, Brethren, Brother, Sister, Mother, Sheep-Flock, Lambs*. Further yet, the Saints are called *the dearly beloved of the Lord: The Spouse of Christ*. From all those Names and affectionate Titles given unto the Children of God, may evidently appear how high they are in his estimation. Now then to wrong a Servant of Christ is to wrong his Friend, his Brother, his Spouse. And questionless Christ will Revenge those Injuries and Indignities which are offered unto his Servants.

And

And as there are Names of Affection, so there are Names of high Honour and Dignity put upon the Saints, even the Living Members of the Body of Christ, for

2 Names of Honour and Dignity.

First they are call'd Gods peculiar Treasure. *Exod. 17. 5.* That (as a Learned Author observes) is call'd *Peculium*, which the Son and Heir of the House hath of his own, besides the right of his Fathers Inheritance, which he may dispose of as he thinks good. So though the Earth be the Lord Christ's by right of Inheritance, yet he hath an interest in his Church above all other. Add further they are accounted Gods *Jewels*. *Mal. 3. 17.* Although vile and profane Persons account Gods Children no better than the Off-scouring and Filth of the World, and no better than the Whitlings of Sticks, and the Filth that comes from the scouring of Pots, yet God esteems them as his Jewels; and whose Judgment will you take the Judgment of the Wise Infallible Lord God, or the Judgment of foolish sinful Men?

Abulenfis in Exod. 17. 5.

1 Cor. 4. 13. *Scobem aut Rumen. rum aut quicquid limando deteritur. Budaus.*

2. They are accounted Kings and Priests unto God. *Rev. 1. 5.* When *Gideon* had *Zeba* and *Zalmunnab* his Captives he propounded this Question unto them, *What manner of Men were they whom ye slew at Tabor?* They Answered, *As thou art, so were they, each one resembling the Children*

13. *et non ad sap. mala Is xxiij sunt Purgamenta aut excrementa seu quæquæ de re immunda qua unus*

et

*fat pura
ne pecatur
in metallis
Scotii in
uno aut d-
lei facies.
Illyric.*

of a King. Judg. 8. 18. So will Christ ask the Question, who are they whom you, the Men of the World, Revile and Persecute? Who are they whom ye scorn and trample on? Are they vile, contemptible Persons? No they are Spiritual Kings and Priests, Persons Honourable in the account of God. And therefore as *Gideon* put *Zeba* and *Zalmunnah* to Death for killing his Brethren, so will God severely punish the Wicked of the World for all the Injuries and Persecutions, which they have done unto the Children of God. However Ignorant Profane and Malicious Men debase and scorn such as truly fear God, yet they are *precious in the Sight of God* and honourable. There are many complicated Epithets of Honour joyn'd together. 1 Pet. 2. 9. *But ye are a chosen Generation, a Royal Priesthood, a Holy Nation, a Peculiar People.*

3. They are accounted a Crown of Glory.

3. They are accounted a Crown of Glory, and a Royal Diadem, *Isai. 62. 3.* God calls his People *his Glory*, *Isai. 46. 13.* *I will plead Salvation in Sion for Israel my Glory.* And the Saints are call'd *the House of Gods Glory*, *Isai. 60. 7.* More yet they are call'd *the Throne of Glory*. Jer. 4. 21. What need I enlarge further? All Gods Children are *Saints, his Portion, his pleasant Portion, His Inheritance.* Other People are the

Col. 12.
Deu. 32. 9.
Jer. 12. 10.
Is. 19. 25.

Work

Work of Gods hands, but *Israel is his Inheritance*. They are the Church, the Family, of the First-born, the Sons and Daughters of the Living God. In all these respects (and many more which might be mention'd) it evidently appears how pretious all Christs Members are in his estimation, and this is a singular ground of Consolation unto them.

I proceed to a second Demonstration that all Believers have interest in Christs pretious Merits. Christs Redemption and Intercession: Christ's Blood, his Agony, his Sweating in the Garden, his Crucifixion upon the Cross, all these were for his People. *Isai. 53. 5. He was wounded for our Transgressions, he was bruised for our Iniquities: The chastisement of our peace was upon him, and with his Stripes we are healed:* So that hence it evidently appears, that Believers, and they alone, have interest in Christs Merits, and enjoy the benefits flowing from them.

They are his *Seed, the Church, his Body, his Members, his Redeemed ones, a Peculiar People*. For them Christ pray'd, *Joh. 17. 9.* For them Christ shed his Precious Blood: For them he became a Ransome and a Price of Redemption. For them he Died and Rose again: For saith the Apostle, *Rom. 4. 25.*

Who was delivered for our Offences, and rose again

Demon. 2.
All true Believers have Interest in Christs Pretious Merits.

Believers are precious

again for our Justification. And which is the highest Degree of Christs meriting for us: He took our Sins upon him by imputation, as the Apostle saith, the 2 Cor. 5.21: *For he hath made him to be Sin for us who knew no Sin, that we might be made the Righteousness of God in him.*

Demon. 3.
Believers
have the
Precious
Influences
of Christs
Spirit.

A third Demonstration is, That Believers have the Precious Influences of the Spirit of Christ. All true Believers do partake of such Heavenly Influences as are from the Head shed down upon the Members. Now the Influences of the Spirit of Christ are discovered.

I. By the Graces of the Spirit, and the resemblances whereunto the Spirit is compared.

I. For the Graces of the Spirit or Fruits they are mentioned, Eph. 5.9. *Goodness, Righteousness and Truth.* And a large enumeration is set down, Eph. 5.22,23. *Love, Joy, Peace, Long-Suffering, Gentleness, Faith, Meekness, Temperance:* Every Grace is the Fruit of the Spirit. Now Christ as Head Communicates Grace to all his Members, and they receive according to their Measure and Proportion. There's in Christ a fulness of Wisdom to Counsel, of Mercy to Pardon, of Righteousness to Justify, of Holiness to Sanctifie. And there's a derivation from the Root to the Branches.

*Pro Legis
gratia
que præ-*

Branches, Joh. 1. 16. *And of his fulness have all we received and Grace for Grace.*

terit gratiam Evangelii accepimus

hanc mentem & pro umbris & imaginibus veteris Testamenti gratia & veritas per Christum facta est. Aug. Epist. 11.

2. Lets consider the Resemblances whereunto the Spirit is compar'd.

There are certain Metaphors mentioned in the Scripture, whereby the Properties and Influences of the Spirit of God are more evidenced, as for instance.

1. The Spirit is compared to a Fire.

1. The Spirit is compared to a Fire.

1. As Fire enlightens and gives Light to a whole Room; so the Spirit of God inlightens the understanding.

2. Fire ascends, so where the Spirit of God is, there the affections are raised from Earth to Heaven.

3. Fire is Consumptive, it burns Stubble, so doth the Spirit burn and consume Corruptions.

4. Fire hath a penetrative vertue to creep into the pores of a combustible Body. So doth the Spirit penetrate the Windings and Diverticles of the Heart: The Spirit searcheth the Reins and discovers the most hidden things.

5. Fire doth inflame and transform things into its own nature: It makes combustible matter like it self: So the Spirit of God fills the Soul with a Divine Ardour

Believers are Precious

Ardour. It's called the *Spirit of burning*, Isa. 4. 4. where the Spirit of God comes it purgeth away the Dross of Corruptions by the *Spirit of Judgment and by the Spirit of Burning*.

2.
The Spirit
is compa-
red to Wa-
ter.

3. Water
hath a
quenching
Vertue.

2. The Spirit is compared unto Water. In Water there's a quenching and purifying Property.

1. In Water there's a quenching Property. Water quencheth Fire, at least abates and cools the heat; so where God's Spirit comes, it sometimes quencheth the heat of inordinate Passions, and sometimes abates cools and moderates the heat of them; God's Spirit is a Spirit of Meekness. A Man's own Spirit is a boistrous Spirit, which upon any disgust is all in a Flame, But God's Spirit extinguisheth the heat of Fury and Anger. When Christ bad the raging Sea be still, there was a great Calm: so when the Spirit of God comes into the Spirit of Man it becalms all the Affections, it sets them in order and fixeth them upon the right Objects. Philosophers write, *De sedandis affectibus*, and yet they are meer Strangers to that Meekness which is one of the Beatitudes, Mat. 5. 5. *Blessed are the meek for they shall inherit the Earth*. That is Meekness in a Theological acceptation, which moderates Anger and keeps it within just bounds, when there are cau-

ies of provocation. To know when to be angry and when to be meek is a great Point of Wisdom. To be zealous in the cause of God, and meek in a Man's own cause is well becoming a Christian. Wherefore Luther speaking of a right placed Anger or Zeal, saith, *It's the best Gift of God.* But when Men are transported with Passion, like the Lunatick in the Gospel rending and tearing themselves, or like Cities without Gates or Bars, or like Waters that will keep in no Banks, or like Fire that flames higher and higher: O! what necessity is there of the cleansing Vertue of the Spirit of God, which as Water quencheth flames of Fire, so it quencheth the flaming Fury of exorbitant Passions, and brings a Man into a sedate and composed frame of Spirit.

In Water there's a purifying and cleansing Property. Water casts out Garbidge, and noisome Carrion. And as Water cleanseth bodily Filthyneſs: so the Spirit of Christ cleanseth from filthyneſs of Flesh and Spirit, (i. e.) both outward and inward defilements. Where the Spirit of God takes it's habitation, it ringeth and washeth all clean: what's filthy and noisome it throws out. For God's Spirit will not cohabit with a Cage of unclean Birds, and noisome Larks. We read that *Elias*, Christ's

Ira in suo loco est optimum Dei Donum.
Luth.

Water hath a cleansing Vertue.

Fore-runner, was like a *Refiners fire, and like Fullers Soap*. As the Refiner purgeth out Dross, so doth the Spirit of Christ purge out Sin and Corruption: and as the Fullers Soap scours, washeth, and cleanseth the Cloth and makes it pure and white: so doth the Spirit of Christ purify and cleanse the Soul. At Christ's transfiguration we read, Mark 3. 3. *And his Rayment became shining, exceeding white as Snow: so as no Fuller on Earth can white them*. From this comparison it's intimated that although other Fullers can make Garments white and clean, yet no Fullers Soap can make the Cloth so white and clean as the Blood of Christ can purify and cleanse the Soul.

3. The Spirit is resembled to Ointment.

A third comparison of the Spirit, (whereunto it's resembled) is Ointment. The Properties of Ointment are,

1. To supple and assuage Humors in the Body: so doth the Spirit of Christ assuage and bring down all proud swelling thoughts. High Inclinations are cast down by the Spirit of God. The hard Heart is molified and of insensible it becomes sensible, and of seared it becomes tender and apprehensive of Sin.

2. Ointment hath a penetrating Power to pass through the Pores, and diffuse it self through every Pore of the ill affected part: So where there is the *Uction of the*

the Spirit it openeth the Eyes, subdues the Will, raiseth the Affections, enlargeth the Heart. Hence saith the Apostle, 1 Joh. 2. 20. *But ye have an Unction from the Holy One, and ye know all things, i. e. All things needful for Salvation.* And this Unction is an abiding Unction, ver. 27. *But the anointing, which ye have received of him, abideth in you; and ye need not that any Man teach you, that is, they need not, that any should teach them any new Opinion:* Let them retain those Principles wherein they have been taught, and stick close unto them.

3. Ointment hath a refreshing and comforting Vertue. Ointments as they make way for the emission of all noxious Humors, so likewise for the free passage of all Vital Spirits, which do enliven, refresh and comfort the Heart. Hence we read that *Oil makes the Face to shine.* And it's called *the Oil of Gladness,* and *the Oil of Joy:* So the Spirit of God is a Spirit of Consolation, call'd *the Comforter,* & *Comforter that may abide with us for ever.* In all our Troubles, if we can get God's Spirit for our Comforter, we shall cheerfully rejoice in Tribulation. The Question was propounded to *Job,* *Are the Consolations of God small with thee?* So it may be ask'd, *Are the Consolation of God's Spirit small*

with

P p 2

with

Ps. 104. 15.
Isa. 45. 7.
Isa. 61. 3.
Joh. 14. 25.
Joh. 14. 16.

Joh. 1. 14.

with thee? No questionless; for they abound in *Comfort*. The *Influences*, and *Communications* of the Spirit of God in comforting the Afflicted, binding up the Broken-hearted, refreshing the Languishing, raising up those that are Fallen, strengthening the Weak; all these set forth abundantly the singular benefit of Divine *Consolations* flowing from the Spirit of God.

Demon. 4.
Believers
have a
Precious
Inheritance.

A fourth Demonstration that Believers are Precious in the sight of Christ is, because that Christ assures them of a Precious Inheritance in the Kingdom of Heaven. Heaven is *Christ's Purchase*, and by vertue of *Christ's Purchase* it becomes the Saints Inheritance. The Tenure whereby the Saints hold is *in capite*, in their Head, *Christ*. Now for their full assurance there's a threefold Title whereby true Believers lay claim to Heaven, viz. By *Promise*, *Donation*, and *Possession*.

1. Title by
Promise.

By *Promise*; Christ hath promised Heaven unto his Children. Amongst many I shall select a few excellent Promises, one is *Joh. 14. 23*. *In my Fathers House are many Mansions, if it were not so I would have told you, I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto my self, that where I am, there ye may be also.*

driv

199

nother

nother Promise is, Matth. 19. 28. *Verily I say unto you that ye which have follow'd me in the Regeneration, when the Son of Man shall sit in the Throne of his Glory, ye also shall sit upon twelve Thrones, Judging the twelve Tribes of Israel.* A third Promise is, Matth. 19. 29. *And every one that hath forsaken Houses, or Brethren, or Sisters, or Father, or Mother, shall receive an hundred fold, and shall Inherit Everlasting Life.* The meaning is not, that all these things should be made up in kind, that he should receive so many Fathers, Mothers, and Sisters, in the room of them, but the meaning is, that he shall receive Christ and Everlasting Life, which is his Purchase, and is infinitely more worth than all the World.

A second Title which Believers have to Heaven, is a Title of Donation. Eternal Life is the gift of Christ, as may appear, Joh. 10. 28. *And I give unto them Eternal Life, and they shall never perish, neither shall any pluck them out of my Hand.* Further Christs Donation is evident, John 17. 22. *And the Glory which thou hast given me, I have given them: Heaven is Christs Gift, and there is no merit, nor any thing in the Creature to procure God to bestow his great Gift, for saith our Saviour, Luk. 12. 32. Fear not little Flock, for it is your*

2. Title by
Donation

Beliebers are Precious

Fathers good Pleasure, to give you the Kingdome. But though we cannot merit Heaven, yet we must be constant and conscientious in the performance of our Duties, we must repent, believe and be zealous to do good works; and to such as are faithful unto Death, the promise will be made good unto them. Rev. 2. 10. I will give thee a Crown of Life. It's true that Salvation is a free Gift, and Heaven is the purchase of Christs Blood, yet our Duty is to work out our own Salvation with Fear and Trembling, Phil. 2. 12.

3. Title by Possession.

A third Title to Heaven is that of Possession. Joh. 3. 36. *He that Believes in the Son hath Everlasting Life.* A Believer hath such an assurance as present Possession can give him. For the Word of God is his assurance: He hath a Witness, 1 John 5. 10. *He that believes on the Son of God hath the Witness in himself.* And he hath both Sealing and Earnest, Eph. 1. 13, 14. *Ye were Sealed with that Holy Spirit of Promise, which is the Earnest of our Inheritance.* The Sealing of the Spirit is Assurance, the Earnest is part of Payment, or some first fruits of the Harvest, so that to have a Title of Promise, Donation, and Possession must needs be a strong Title.

Quest

Quest. But the Question hence will be moved whether any can be assured of their Salvation in this Life.

Ans. To this I Answer, That some have been assured, and others may be assured.

1. Some have been assured as *Job, c. 19. v. 25. I know that my Redeemer liveth, and Paul, Gal. 2. 20. who loved me and gave himself for me.* And 2. Why others may be assured of their Salvation in this Life. For in those Beautitudes mentioned, *Math. 5.* If upon serious search and Examination, a Believer can conclude that he is poor in Spirit, pure in Heart, &c. Thence he may infer, that he is in a state of Blessedness.

Likewise the Scriptures give several distinguishing Characters, whence we may evidence the assurance of Salvation.

One is love to the Brethren, *1 Joh. 4. 14. We know that we have passed from Death to Life because we love the Brethren.*

Another Character is the loving of Christs appearing. The Apostle speaks not only in his own name but also in the name of all Saints. *Henceforth there is laid up for me a Crown of Righteousness, which the Lord the Righteous Judge shall give me at that Day, and not to me only but unto all them that love his appearing.*

2 Tim. 18.

Believers are Precious

A third Character is effectual calling: If we make our calling sure, thence we may be assured of our election. 2 Pet. i. 10. *Wherefore the rather Brethren give diligence to make your calling and Election sure.*

These may suffice for the Trial of the Grounds of assurance.

But we must know.

1. That many Precious Servants of God may for a time want the sence of Gods favour, and be at a loss for assurance. *David* complains of Gods hiding his face from him: And so did *Heman* complain that he was *free among the Dead, like the Slain in the Grave, whom thou remembrest no more.* And he likewise expostulates the case with God, *why hidest thou thy face from me?* Gods Children are always in a safe condition, yet they are not always apprehensive of their safety. Sometimes they are under Desertions, and Withdrawings of Gods Countenance. A Child of Light may walk in Darkness. Comfort may be near him, and yet he may not discern it, as *Mary* could not see Christ for Tears in her Eyes.

Pf. 10. 1.
Psal. 83. 5.

Isa. 50. 10.

2. Assurance admits Degrees, sometimes it's more sometimes less: The best are not always at a stand: Upon strict Inquisition in their Hearts, they find cause

of Humiliation; and walking heavily. The remembrance of an old Sin may cause a great damp and sadness upon the Heart,

3. Assurance may be a long time before it be obtained. There will be long searching the Heart, fighting against Sin, Fervent and Assiduous Prayer, a great deal of combating against the Flesh. A Holy Martyr could not get assurance till he came to the Stake, at last he told his Friend, O Austin *he is come, he is come, he is come.*

*Glover.
A.C. Mon.
2 M. days.*

4. Notwithstanding there may be assurance, yet sometimes Doubts and Troubles may arise in the Spirit, upon Apprehensions of Gods clouding his Countenance, and upon Apprehension of the difficulty to get rid of some secret Sin.

Quest. But what's our Duty.

Ans. 1. Allow thy self in no Sin, be it ancient, customary, beloved, or secret, away with it. The hankering after any beloved Sin, the delay of executing Justice upon it, may break thy peace, and hinder thy assurance. Wherefore give no quarter to *Benbadad*, nor to *Agag*: Make a League with no *Gibeonite*. Foster no *Dalilah*, no *Herodias*. Throw *Jonah* over Ship-board that's the way to make the Sea calm. Stone *Achan*, that's the way to make

Hof. 2, 14. *make the Valley of Achor a door of Hope: Brain Goliath, a Champion Sin, and than other Sins will sooner be vanquished, as the Philistines were when Goliath was destroyed.*

Direct. 2.
Make it
thy busi-
ness to
clear up
thy evi-
dences.

2. Make it thy serious business to clear up thy Evidences for Heaven? Examine whether thou hast Christ formed in thee, whether the new Creatute is manifested in thy understanding to know God, in thy will to obey God, in thy affections to love him, in thy Heart, and Life, whether they are enlarged to run the ways of Gods Commandments, search and examine whether Sin be mortified and the Body of Sin Crucified, Whether thou art Justified by the Bloud of Christ, and Sanctified by the Spirit of Christ, whether thou art Redeemed from thy vain Conversation: upon such a serious Inquisition into thy Heart, assurance may be obtain'd.

Direct. 3.
Let not
thy hold
go.

3. If thy Evidences be dim, and thou canst not read them; yet let not thy hold go: What thou wantest in Evidence, make up in Adherence to, and recumbance and reliance on God. Thus did David under Disertions. Ps. 42. 11. *Why art thou cast down O my Soul, and why art thou disquieted within me? Hope thou in God for I shall yet Praise him, who is the bealth of my Countenance and my God. And thus*

thus did Job behave himself amidst all his Afflictions; Job 13.15. *Though he slay me yet I will trust in him.* And such as are in a dark condition, who apprehend not the light of Gods Countenance, they are exhorted to trust and stay upon God. Isa. 50.10. *Who is among you that feareth the Lord, that obeys the voice of his Servant, that walketh in Darknes and have no light: Let him trust in the Name of the Lord, and stay upon his God?*

4. Be fervent and frequent in Prayer. Rebekkah when there were struglings in her Womb, went to enquire of God. *If it be so, why am I thus?* So amidst the Troubles Fears and Tumults of thy Spirit exercise Prayer. If Gods Countenance be clouded pray with David, *Restore unto me the Joy of thy Salvation.* Thou wantest assurance and art troubled upon the suspensions and hidings of Gods Countenance, thy duty is to be an earnest Solicitor unto the Throne of Grace, and pray that *the Lord would lift up the light of his Countenance on thee,* Ps. 4.6. Great things are promised, Ezek. 36. viz. *Sprinkling of clean Water,* v. 26. *A new Heart, the Spirit,* 27. *Security,* 28. *Plenty and Fruitfulness,* yet God expects and requires the Prayers of his Children. Ch. 36. 37. *Thus saith the Lord God, I will yet for this be enquired*

Direct. 4.
Be frequent and fervent in Prayer.
Gen.

Ps. 51.22.

Belshazzars Spectacles

Pl. 63. 3.

enquired of by the House of Israel to do it for them. If than we would obtain assurance of Gods Love, we must pray much, and joyn Fasting and Watching with Prayer. Gods loving kindness is better than Life, therefore we must pray for it, and labour to get assurance of Gods love unto our Souls. How welcome was Samuel to Hannah being the Child of her Prayers. And oh how highly valued will assurance be to him who hath obtain'd it in answer to his Prayers? Wait than and pray, continue instant in Prayer. And to Prayer joyn Hearing, Reading, Meditating, and receiving of the Lords Supper: And when once thou hast got it, be sure thou be thankful and watchful. Take heed of the least Sin. The least crum of Leaven must be cast out. A Servant being incouraged by more wages hath more strong Obligations on him to serve his Master with more diligence and Fidelity. Assurance and Manifestations of Gods love to a Christian are Engagements to excite him to a more humble, holy, and close walking with God. The more mercy he receives, the more he is engaged to a faithful performance of his Duty. Whatever Manifestation of love is given unto thee know that thou ought to be more thankful and fruitful in every good work. The
Apostle

Apostle Writing of the Blessed Vision,
 1 Joh. 1. 2. *For we shall see him as he is;*
 infers our great Duty to be reduced unto
 Practice. v. 3. *And every Man that hath*
this hope in him, purifies himself even as he
is pure. The pure in Heart are Partakers
 of the Blessed Vision. *And without Holi-*
ness no Man shall see the Lord. Let's
 then follow after Holiness. If ever we
 hope to be happy hereafter, we must here
 be Holy. **No Holiness no Happiness.**

Matt. 5. 8.
 Heb. 12. 14.

SECT. III.

*Containing the Fruits of Justification,
 which are a Ground of the Believers
 Comfort.*

HAVING proved the first Ground of
 the Comfort of Believers, because
 they are Precious in the Regnum of Christ. And
 come now (and with this Section I shall
 conclude) To lay down a second Ground of Be-
 lievers Comfort drawn from the Fruits of
 Justification. And they are set down,
 Rom. 5. 1, 2, 3, 4. *Therefore being Justified by*
Faith

Faith, we have Peace with God, through our Lord Jesus Christ, by whom also we have access by Faith unto this Grace wherein we stand, and rejoyce in hope of the Glory of God. And not only so, but we Glory in Tribulation, also knowing that Tribulation worketh Patience, and Patience Experience, and Experience Hope.

There are six special Fruits of Justification by Faith mentioned as so many Daughters of that Mother; or as so many Precious Fruits growing on that Tree. And they are Peace, Access, Joy, Hope, Patience and Experience. These I shall inlarge particularly and so finish the Treatise.

1 Peace
with God.

1. By being Justified by Faith we have Peace with God. We have sweet tranquility and security upon our Spirits. What though Men Condemn and the World Persecute us? What though troubles come as violently as Waves in a Storm, dashing upon us with more renewed fury? Yet Peace with God and security of Conscience will quiet our Spirits, and comfort us amidst discontent, and fortifie us against *Enrocydons* and most Tempestuous Storms. When God Justifieth who can Condemn? When God speaks Peace, who can speak Trouble? It's a grand incouragement, notwithstanding Troubles comethick and three-fold, that in *Christ*, we have Peace. He is our
Peace

Peace and Peace-maker, and Reconciler. However the World Storm, yet *Christ* becalms the most Blasting Winds. *These things* (saith he) *I have spoken unto you that in me ye might have Peace: But in the World ye shall have Tribulation, be of good chear, I have overcome the World.* We should indeavour after the things that make for Peace, and (as the Apostle Commandeth) *If it be possible as much as in you lies, live peaceable with all Men.* But some are of such implacable Spirits, as will never be at Peace, and of the same malicious temper with *David's Enemies*, who when he was for Peace, they make themselves ready for Battel. Yet here's a ground of singular Comfort, that we have Peace with God, and this will make amends for all. For saith the Apostle. *What shall we then say to these things? if God be for us, who can be against us? Wherefore let's labour to get and keep Peace with God, and a good Conscience.* Peace within will support and quiet us against all Troubles without, as *Aarons Rod* swallowed up the Rods of the *Ægyptians*.

John 15.
33.

Rom. 12.
18.

Psal. 120.
7.

Rom. 8.31.

2. Another Fruit of Justification by Faith, is *Access unto God*. Sin sets Bars against us, and hinders our Access unto the Throne of Grace: But *Christ* breaks the Barrs and gives us Admission. We are led

2 Access
unto God.

Rom. 5.2.

Rom. 5. 2.
 οὐκ ἐστὶν
 παραγωγὴ
 γὰρ ἐκ
 ἡμῶν.

led by the hand of Christ unto the Father. The Original Word imports as much. This Manuduction or leading of us by Christ unto the Father is a great Priviledg. Hereby we are admitted into the presence of the great King. None might presume to come into the Court of *Ahasuerus*, unless the King held out to him the golden Scepter. Behold Christ hath purchased this Priviledg of the King of Kings to hold forth his golden Scepter, and admit Believers into his presence. Hence a Believer enjoys a sacred Communion with the Father, Son, and Holy Ghost, and hath freedom to make his request known in Prayer and Supplication. What then remains but that we should make use of our Priviledg, and reduce the Apostle's Precepts in continual Practice, Heb. 4. 16. *Let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need.*

3. Joy.

A third Fruit of Justification by Faith is Joy, and this is Joy in the Lord or a spiritual Joy in believing. The sense of God's Love: The apprehension of his reconciled Countenance: The Believers Interest cleared up that he hath a new Name, a white Stone, and the hidden *Manna* rejoiceth his Heart more than the Fruition of all the Honours, Pleasures and Profits which

Rom. 5. 2.

οἱ ἔτι
προσχω-
ρῶν ἐκεί-
να.

led by the hand of Christ unto the Father. The Original Word, imports as much. This Manuduction or leading of us by Christ unto the Father is a great Priviledg. Hereby we are admitted into the presence of the great King. None might presume to come into the Court of *Ahasuerus*, unless the King held out to him the golden Scepter. Behold Christ hath purchased this Priviledg of the King of Kings to hold forth his golden Scepter, and admit Believers into his presence. Hence a Believer enjoys a sacred Communion with the Father, Son, and Holy Ghost, and hath freedom to make his request known in Prayer and Supplication. What then remains but that we should make use of our Priviledg, and reduce the Apostle's Precepts in continual Practice, Heb. 4. 16. *Let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need.*

3. Joy.

A third Fruit of Justification by Faith is Joy, and this is Joy in the Lord, or a spiritual Joy in believing. The sence of God's Love: The apprehension of his reconciled Countenance: The Believers Interest cleared up that he hath a new Name, a white Stone, and the hidden Mannah rejoiceth his Heart more than the Fruition of all the Honours, Pleasures and Profits which

which the Universe can afford. When God speaks to the Soul, and saith, *Thy sins are pardoned*, this is the most joyful and welcome day that ever a Believer saw, The good Hearers received the word with Joy, and brought forth Fruit with Patience. Amidst great straits and exigencies the Church discovers an heroical Resolution, *Tet will I rejoyce in the Lord, I will Joy in the God of my Salvation.* Amidst multiplicity of rolling troublesome Thoughts, the Psalmist takes ground of encouragement, Psal. 94. 19. *In the multitude of my Thoughts within me, thy Comforts delight my Soul.* A Believer's Joy acts extraordinarily; that which extinguisheth the Joy of a Carnal Man, is Fewel to enkindle the Joy of a Godly Man: For (saith the Apostle) *And not only so, but we glory in Tribulation also.* A Believer accounts it all Joy, when he falls into divers Temptations: He kisseth the Rod that beats him, and with a Martyr bids welcome to the Cross of Christ, and with the Apostles, *rejoyce that they were counted worthy to suffer shame for the Name of Christ.* O! what Joy doth Faith bring to Believers in all their Sufferings! so that scoffs and reproaches they account their Honour, whips and tort ures scars of Martyrdoms. Though a Believer be tost up

Hab. 3. 18.

Rom. 5. 3.
Rom. 5. 4.
1 Cor. 13. 12.
Jam. 1. 2.

Act. 5. 41.

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and down with boistrous Waves and Tempests, he can see Christ by the Eye of Faith: Though his Body be tormented upon the Rack, yet he can see Christ his Comforter; Though his Name be trampled on upon Earth, yet he rejoiceth that his Name is written in Heaven.

4. Hope.

A fourth Fruit of Justification by Faith is Hope: and this is the Anchor of the Soul. Were it not for Hope, the Heart would break, in the days of *Jacob's* Troubles. But days of *Jacob's* Troubles are days of *Jacob's* Hope. When *Ezra* and the People were full of grief and perplexities, because the Holy Seed had mingled themselves with Heathens, and were unequally yoked with strange Wives, but notwithstanding Hope was left, *quasi tabula post naufragium*, *Ezra. 10. 2.* Let now there's Hope in *Israel* concerning this thing.

Rom: 8.
24. By Hope (saith the Apostle) we are saved. When Spoilers come, a Believer is a Man of Hope. Whatever they take from him, yet they cannot take away his Hope. Amidst Clouds of Darkness his Hope is, *That the Sun of Righteousness will arise with healings under his Wings.* He hopes against his Reason: Though Sense fails, and Reason be non-plust, and all humane Confidence seem to be broken, yet the hope of

a Believer abides like the Bow of *Jonathan* firm in it's strength. A Believer hath hope for his Helmet. For (saith the Apostle) *1 Thess. 5. putting on the Breast Plate of Faith and Hope, and for an Helmet the hope of Salvation.* Let's then make God our hope, as the Prophet *Jeremy* did. *Jer. 17. 17. Thou art my hope in the Day of evil.* Let's apply *Jeremys* Resolution, with *Jeremys* Affection. *Lam. 3. 24. The Lord is the Portion of my Soul, therefore will I hope.*

A Fifth Fruit of Justification by Faith is Patience. *In your Patience* (saith Christ) *Possess ye your Souls.* There's an absolute necessity of the Grace of Patience, for saith the Apostle, *ye have need of Patience, that after ye have done the Will of God, ye might receive the promise.* Were it not for Afflictions there would be no Tryal of Patience: But Afflictions and Sufferings trie a Believers Patience. When Enemies make long Furrows on the back of the Righteous, when the Vision is dark, and the Chariot Wheels of deliverance drive heavily, when expectations (though highly raised) are disappointed: In a Word, when Troubles, Losses and Persecutions come, and fear upon our, and one danger upon the Neck of another, as one Wave of the Sea follows another,

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then, O! then, what necessity is there of the exercise of the Grace of Patience, Submission and Resignation of our Wills in all things unto the Will of God: A waiting Patient frame of Spirit is prepar'd to undergo Hardships and Sufferings, with Courage and Alacrity. If then Faith and Hope begin to flag, let Patience interpose. A Believer makes not hast. He dares not prescribe to God, nor limit the Holy one of *Israel*. When God hides himself, our Duty is to continue waiting. Isa. 8.17. *And I will wait upon the Lord that hideth his Face from the House of Jacob, and I will look for him.* There's the exercise of Faith and Patience. Let us then immitate those, who through Faith and Patience have Inherited the Promises. Let Faith and Patience hold out, and whatever Pressures are upon us, they will either be removed or else be made more easy for us to bear them?

6. Experi-
ence.

The best and last Fruit is Experience. If *Christians* Treasured up their Experiences, and brought them forth upon variety of emergencies they might live more comfortable Lives than they do. Faith makes much Use of Experience, and puts a *Christian* upon a serious review of Gracious Passages of Providence, and thence draws Groans

Groans of *Consolation*. As for Instance (saith a Believer) I have been bewildred with Troubles on every side, and then God delivered me. I have been at the brink of the Grave, and then God delivered me. I have known a pinching season, and a great scarcity, then God kept me alive even in a time of Famine, and made Provision for me. I have been delivered from *Satans* Temptations, and from my own *Corruptions*; I have been delivered from Enemies within me, and Enemies without me. I have escaped Fire when others have been a *Taberah*. I have escaped Pestilence when Thousands fell besides me, and ten Thousands at my Right Hand: I have escaped the Sword when many have been numbred to the Sword: Thus then let me infer, O! how thankful ought I to be to God for all his Mercies, and O! what cause have I to trust and depend on him, and conclude that the same God Omnipotent Reigneth, as Good, as Gracious, as Merciful, as ready to help as ever, and therefore the experience of former Mercies should ingage me to depend on God for the Future. When *David* was to encounter with *Goliath*, he assum'd a strong ground of Incouragement from his own Experience. 1 Sam. 17. 36. *Thy Servant slew both the Lyon and the Bear, and this Uncircum-*

cised Philistine shall be as one of them, seeing he hath defied the Armies of the Living God. Let's Write down our Experiences of Gods dealing with us, and let's comfort our selves with this consideration, *that God is in Heaven still.* There's no deficiency in the All-sufficient God: His Hand is not shorned that it cannot help, his Ear is not heavy that it cannot hear. Put then all these Fruits of Justification together, and labour to be abounding and Fruitful in them. Now for a close of all, I heartily desire that the Promise may abide on all our Hearts, and our profiting may appear, that so I may comfort others with those Comforts wherewith I my self have been comforted. I know (and I acknowledge) that there are many Practical Treatises in Print (and I wish there were more) And I acknowledge that of *Solomon*, to be an undoubted truth. Eccles. 12. 12. *Of making many Books there is no end.* Yet if I can by this Treatise, or what I have formerly Written, be Instrumental for the Spiritual good of any one Christian, I shall account it a great encouragement to add greater Labours and further Pains, hoping that something may leave a deep impression on the Hearts of Readers, that their Souls may thrive thereby. The design I endeavour and desire to drive at in
Wri-

Writing is this, that my self and others
may be made better; my Conclusion
therefore of all shall be in the Words of
that most excellent Father St. Bernard,

*Therefore are all Books Written, that one
Book of the Conscience may be amen-
ded.*

F A X I T D E U S.

F I N I S.

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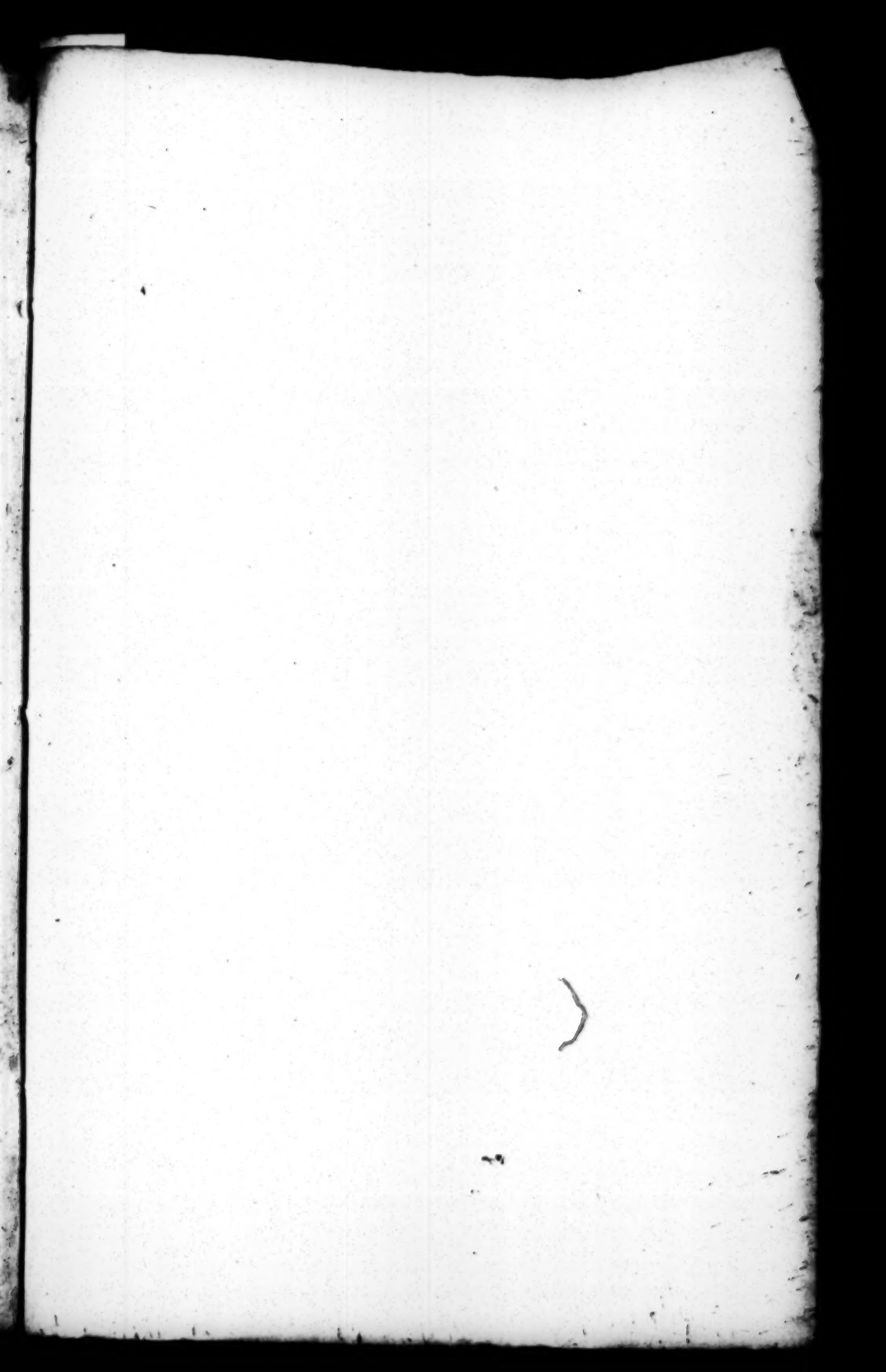
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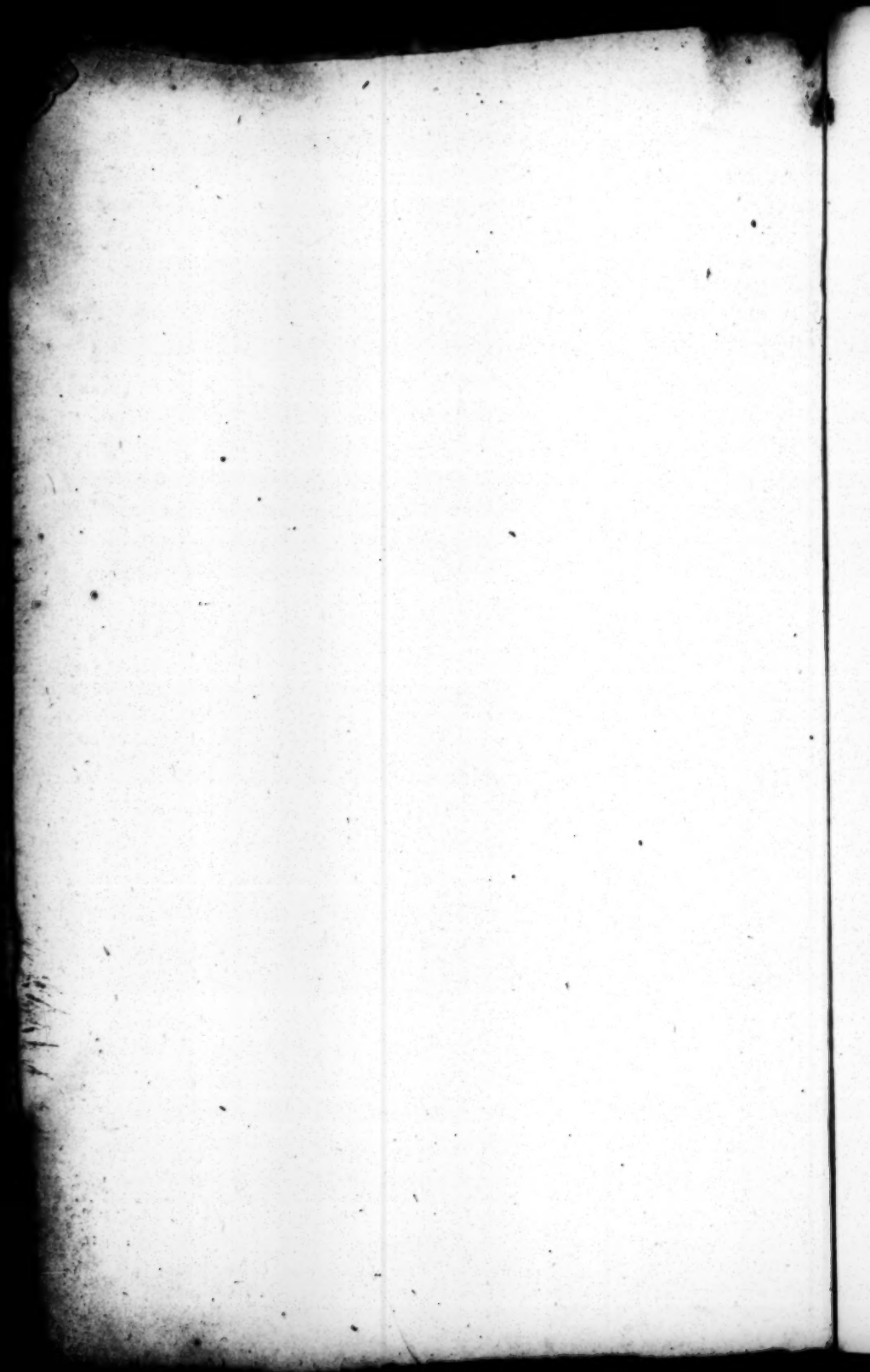
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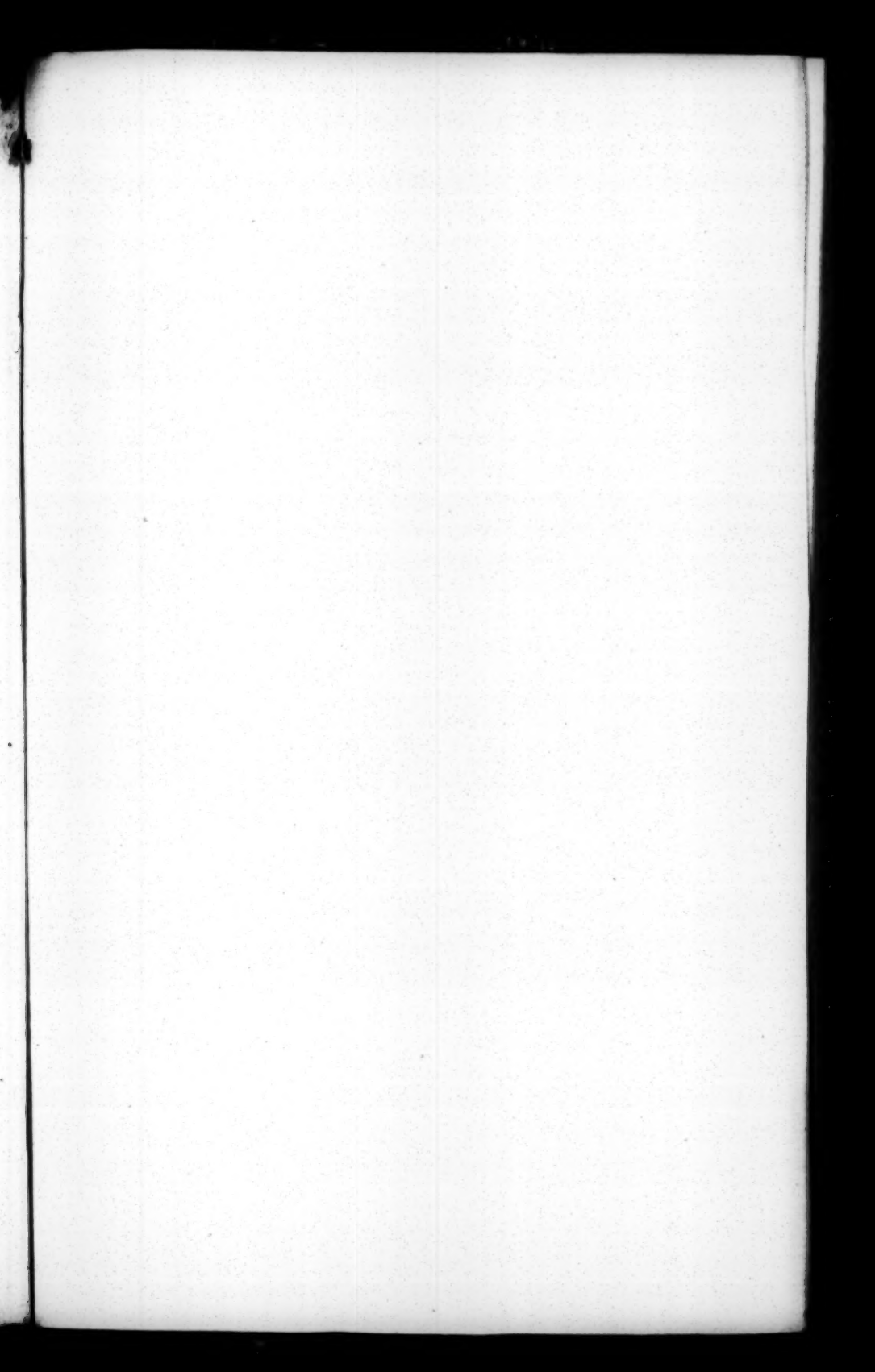
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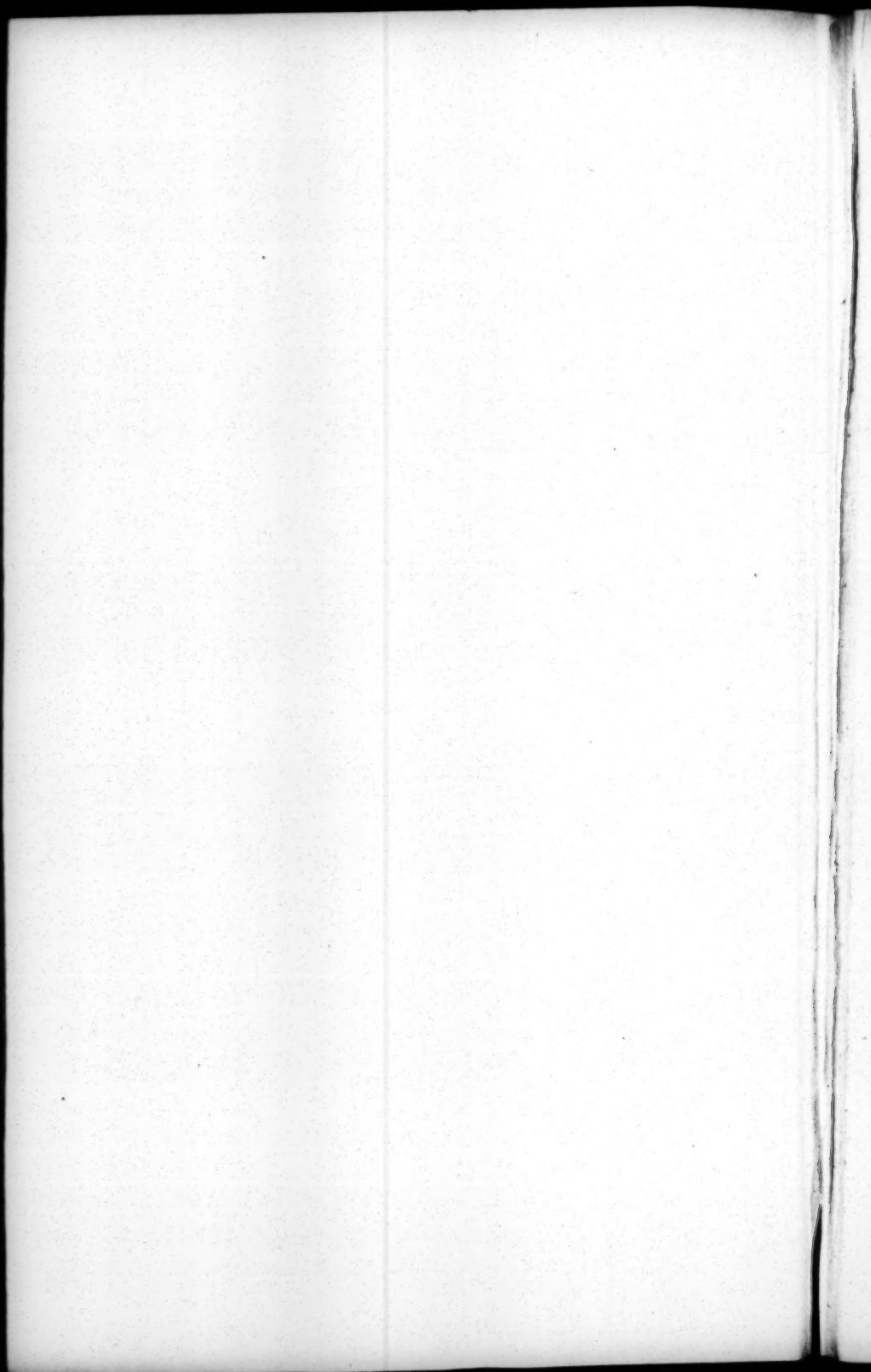
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